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OLD SERIES  
VOLUME LVII

JACKSON, MISS., September 12, 1935  
"THY KINGDOM COME"

NEW SERIES  
VOLUME XXXVII. No. 36

## Oct. 6—Redemption Day In All Mississippi Baptist Churches

### Who's Who and What's What

It is estimated that three million unemployed people will be put to work by the expenditure of the \$4,800,000 appropriated by Congress for that purpose.

The church at Wayside, Yalobusha County, reports a good meeting in which A. J. Linton preached for eight days. There were two professions of faith and the church revived.

We have just closed a fine meeting at Summit, brother H. M. Mitchell of Central Baptist Church of New Orleans did the preaching and did it in a great way. There were 20 additions to the church, and a general church revival—one of the best in years. Brother Mitchell is good help. Blessings on you.—Jas. B. Quin.

A. C. Maxwell has resigned as pastor of Calvary Church, Beaumont, Texas, after nearly 11 years service here. This has been his only pastorate. He goes into evangelistic work, being led as he believes of the Lord thereto. He had experience as a Sunday school worker previously. He has been blessed in his evangelistic meetings.

The death Tuesday morning of Senator Hughey P. Long of Louisiana attracted national attention. He died from an assassin's bullet. His death could hardly be looked upon as a surprise, for he was one of the most hated men in the country, because he controlled a political organization in his state that seemed to be invincible. His power in politics was a marvel to everybody. How he managed to gain control, maintain it and wield it, is beyond anything we have known with the exception of the president himself. He came to this probably from a condition of corruption in Louisiana which seemed unendurable and yet impossible of correction. What is known as the "New Orleans Ring" had dominated politics a long time. The people seemed willing to try almost anything for relief. Mr. Long became governor and showed himself a master of political strategy. Then he became U. S. Senator but his hand still controlled the government of Louisiana. Whether conditions were better or not for his administration there is wide difference of opinion. He became a national figure. And was hated and feared throughout the land. There were some of course who accepted his "share the wealth" theory. There is no doubt that his name, and the fear of him, materially affected the state election in Mississippi. A dictator may in certain crises become a necessity. But his tenure of office is almost sure to be brief, and generally ends in violence. The conditions that make dictators are corruption and ignorance. And the cure for dictatorship is in intelligent and high moral character. Conditions that made Long and Hitler and Mussolini and others of this time will do the same again unless the conditions change. Rulers of this kind generally die by the hand of an assassin.

Brother J. H. Page having resigned at Oakland is now located at McComb, R. 2, and ready for service as pastor of any churches needing him, or for evangelistic work. He will go where the Lord calls.

One manager of an alcohol unit in North Carolina says, according to the Biblical Recorder, that they cannot control the illegal sale of liquor and so they propose to sell to the bootleggers at 75c a pint and the bootleggers will sell the same to their patrons at \$1.25 a pint.

Zion Association will on Sept. 25-26 celebrate its one hundredth anniversary. The meeting will be held with Pilgrim Rest church where the association was organized, twelve miles north of Eupora.

Brother W. O. Carter has resigned the pastorate of Bay Springs church effective in December after eight years of happy and effective work. In this time more than 150 members have been added to the church. The church is well organized, with a good S. S., B. T. U., and W. M. S. In the eight years some \$20,000 have been contributed to all causes. We hope some church may soon secure his services.

The Executive Committee of the Southern Baptist Convention reports total receipts for Southwide objects in August of \$89,356.81, or a total for eight months of \$953,034.41. Mississippi gave in August for these causes \$3,735.45. The Cooperative Program gets this time the bulk of the receipts from most of the states. Largest contributions came from Texas, with Virginia second and Tennessee third.

Great progress has been made in the improvement of church music in the past 20 years. This is due to the wholesome teaching in our theological schools, more than to anything else. They deserve great credit and the gratitude of us all. One of these teachers, Prof. I. E. Reynolds of the Southwestern Seminary, has just given us a helpful book on this subject published by the Sunday School Board and intended as a part of the B. T. U. training course. The title of the book is Church Music. There are seven chapters, dealing with the History of it, Church use, Leadership, Programs, Choir, Forms, Physical Equipment and Music in S. S. and B. T. U. It will greatly help. Price 40c.

"After serving the people of Wesson as a pastor of the local Baptist Church for the past six years, Rev. E. B. Shivers, concluded his services Sunday night, preaching to one of the largest gatherings ever to attend the Wesson Baptist Church. During the last two services, there were eighteen additions to the church, which is a memorial to his fine work. The most beautiful part of the last service was a baptismal service. The many friends whom Rev. Shivers and his family are leaving behind in Wesson, wish for him a continued success in his new field, and are sure that their desires will be realized. For his last service in Wesson, both the Methodist and Presbyterian Churches, with the pastors, disbanded their own services that they may attend jointly this final service. Wesson wishes him God-speed."—Church Reporter.

### Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

#### PROPORTIONATE GIVING

Dr. J. B. Gambrel was accustomed to speaking of lopsided Baptists. By this he meant those who would give to one Kingdom interest, but were not interested in any other. It is easy to be one-sided. Usually with a Christian it is due to a lack of information. A Christian is usually interested in Kingdom enterprises, provided he is informed. As a rule, church members contribute most to those interests with which they are most familiar. Those interests which make strongest appeals receive the most liberal support. For instance, in the remittance to the Executive Committee of the Southern Baptist Convention on the first of this month more than one-third of the total amount sent was for the Hundred Thousand Club. This also meant that the Baptists of Mississippi gave more than one-third as much for the debts of the Southern Baptist Convention as they gave for all of the work in Mississippi, and the debts of Mississippi Baptists are about 20% of the debts of the Southern Baptist Convention. Mississippi has only one state upon which it can call; the Southern Baptist Convention has eighteen.

This case reminds one of the statement Christ made concerning the tithing of mint, anise and cummin. He said, "This you ought to have done, but not to have left undone the weightier matters." We should pay the debts of the Southern Baptist Convention, but we should not neglect the weightier obligations in Mississippi, to-wit, the debts of the State Convention. Many churches are giving more to the Hundred Thousand Club than they are to all other interests of the Kingdom. Let's pay the debts of the Southern Baptist Convention and the debts of our own Convention at the same time.

#### \$100.00 CONTRIBUTIONS

Geo. W. Covington, Hazlehurst.  
Mr. S. E. Lackey, Forest.  
Dr. R. N. Whitfield, Florence.  
Mrs. T. R. Henderson, Greenwood.  
Mr. D. C. Simmons, Jackson.  
Dr. A. A. Kitchings, Clinton.

There should be one hundred people in the State who will give \$100.00 each.

#### THE INVESTMENT CAMPAIGN

Dr. W. H. Morgan's name is found in the campaign tract as chairman of the Central District. Dr. Morgan wanted to serve, and it was thought that he would, having been elected by the Executive Committee. He found his local duties too heavy. Consequently, the Correspond-

(Continued on page 5)

## Sparks and Splinters

The Southwestern Mississippi Pastor's Conference at McComb Monday included Devotional by W. I. Allen, Report on Summer's Work by all pastors, Value of District Association by J. B. Quin, Sermon by F. K. Horton, Biography of Bible Character by E. K. Cox, Local Church and the District Association by B. L. Davis.

Dr. Thos. J. Watts, Secretary of the Relief and Annuity Board of the Southern Baptist Convention, announces the appointment of Rev. B. F. Hasty of Summerville, S. C., as field secretary of the Board. Dr. Hasty has had fine business training as well as literary and theological preparation.

Dr. Warren L. Steeves, assisted by his son, Bruce, as trumpeter and song leader, has concluded a series of meetings in the First Baptist Church of Geneva, Illinois. Rev. A. J. Hulbert, pastor, states, "That only eternity will reveal the good that has been done." Dr. and Mrs. Steeves are at the present time holding meetings at New Brunswick, Canada.

Our Mississippi people who were not able to go to the mountains for the summer, have had a sample of the mountain air at home recently in the unusually crisp weather given us. If Mohamed could not go to the mountain, the mountain seems to have come to him. The revolving seasons bring us much the same experience which are had in travel.

It is said that of those asking for scholarships at Chicago Theological Seminary seven out of ten say that his record in college does not represent his real ability, and the reason commonly given for this is that there were so many activities outside their proper college work that they were unable to apply themselves to their studies.

Pastor J. R. G. Hewlett was assisted in a meeting at Ascalmore Church, Tallahatchie County, by Rev. R. B. Patterson of Calhoun City. We had overflow congregations, notwithstanding the fact that a "Holy Roller meeting" was in progress near the Baptist church. The Gospel was preached with power; the church membership made stronger in the faith; eight additions by letter and eight for baptism. May God richly bless brother Patterson and his work.

Brother R. A. Eddleman of Clinton returned last week from a meeting of great grace held in Chaplin Fork Church, Kentucky, of which his son Leo is pastor. The congregations were good and the Lord was present in saving power. There were 23 additions to the church, 21 of them by baptism, sinners delivered from thrall-dom. This church has for many years had a succession of Mississippians for pastors, as have a number of churches in that part of Kentucky.

The Baptist Message indicates that the indebtedness of Dodd College at Shreveport has been refinanced, and the First Church of that city is assuming a large part of the responsibility for the debt. Hereafter two-thirds of the trustees are to be members of missionary Baptist churches, according to the revised charter, and the others must be members of some evangelical church in good standing.

I've heard of a preacher who had on his desk a special notebook, labeled, "Complaints of members against other members." When one of his people called to tell him the faults of another he would say, "Well, here's my complaint book. write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to." The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made. The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.—The Ginger Bean.

### ATTENDING ASSOCIATIONS

A. F. Crittenden

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Ripley

It was the writer's privilege and pleasure to spend several days recently with Pastor J. B. Parker and his flock at Ripley, Miss. I presented the Cooperative Program at First Baptist Church, Ripley, on Sunday morning, Sept. 1st and spoke at prayer meeting on Wednesday night, Sept. 4th, on "Missionary Motives." I found the attendance at both services good and the spirit fine. Pastor and Mrs. Parker have the love and confidence of the membership in a remarkable way and the interest manifested by the church in all the program of the Master was refreshing.

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Benton County

With brother James B. Parker as guide we negotiated our way over some slippery roads to Flat Rock Baptist Church for the meeting of the Benton County Baptist Association. But due to an all-night rain and the continual down-pour throughout the morning and the fact that all the roads for several miles around the church were slippery clay roads, only the moderator, the pastor of the church and a very few others met us there. The session of the association was postponed until Tuesday, Oct. 1st.

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Tippah County

The Tippah County Baptist Association was held at Dumas on Wednesday, Sept. 4th. A good attendance was present in spite of a two days rain and threatening weather on the morning of the associational meeting. Organization resulted in the election of the following: Moderator, Rev. James B. Parker; Assistant Moderator, Dr. J. S. Riser, Jr.; Clerk, Mr. William Anderson, and Treasurer, Mr. R. L. Nance.

Devotional was conducted by Dr. J. S. Riser, Jr., who used Matt. 61:19-34. Visitors were recognized as follows: Frank E. Skilton, Missionary R. E. Pettigrew of Brazil, Rev. M. C. Rowlands of Tishomingo Association and A. F. Crittenden.

The associational sermon was preached by Rev. I. P. Randolph, who brought a clear, scriptural, forceful and soul-assuring message on the Eternal Security of the Believer.

After devotions conducted by Rev. J. A. Landers of Blue Mountain the afternoon was spent in hearing reports on the various phases of our denominational work. Discussions were had on the various reports as follows: Home Missions, Dr. J. S. Riser; Foreign Missions, Rev. R. E. Pettigrew; State Missions and the Cooperative Program, Rev. A. F. Crittenden; Social Service, Dr. J. E. Buchanan; Sunday School Work, Rev. B. W. Hudson; B. T. U. Work, Senator-elect H. T. Hollis; W. M. U. Work, Mrs. Wiggs and Mrs. Orbrey Street; Christian Education and Investment Campaign, Mr. Frank E. Skilton.

A newly organized church, Elbethel, was received into the fellowship of the association. Rev. J. B. Parker was nominated for membership on the State Convention Board.

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Chickasaw County

Thursday morning, September 5, in company with Rev. J. B. Gordon of Blue Mountain, we "thumbed" our way from Houston out to Woodland for the meeting of the Chickasaw County Baptist Association meeting with the Woodland Baptist Church. After being called to order by Moderator S. P. Andrews and the singing of "Send the Light," devotions were conducted by Rev. W. C. Ballard of Okolona.

In the election of officers, the present official staff was retained: Moderator, S. P. Andrews, and Clerk, Henning Andrews.

The association very graciously heard Supt. O. C. Miller of the Baptist Home for Children and then, at the suggestion of Rev. D. L. Hill who was on the program for the associational sermon at eleven o'clock, the sermon was postponed until later in the sessions and the time

allotted for it was given to Rev. A. F. Crittenden for a discussion of the Cooperative Program and Plans for the Every Member Canvass.

The program of this association was well arranged under the three general topics of Missions, Christian Education and Social Service and giving plenty of time for the discussion of each.

—BR—

Dr. Len G. Broughton begins a meeting with First Church, Florence, Ala., Oct. 6. Dr. R. L. Motley is pastor.

Dr. Kyle M. Yates has supplied, during the vacation of Dr. Dodd, at First Church, Shreveport. The pastor returns Sept. 15.

We had heard the members at Magee say that Pastor G. O. Parker was a good preacher. We heard a sample of his preaching Sunday and agree with them.

Rev. S. S. May of Yadkinville, N. C., celebrated his hundredth birthday Aug. 23. Though retired now from service for ten years he is said to be in good physical condition. He is living only two miles from the place of his birth.

Two new churches were admitted into Yalobusha Association: Tindall and Cedar Grove. Brother G. E. Denley was re-elected moderator, T. T. Gooch, clerk, and Clyde Williams treasurer. Attorney Emmett Kofer was elected assistant moderator.

Editor Routh of the Baptist Messenger has had an examination at a hospital and came out alive and fairly well. Same here brother I recently paid a fine young doctor \$25.00 to tell me there was nothing the matter with me, and came away happy.

Southeast Mississippi Baptist Pastors' Conference in Laurel Sept. 16 begins at 10 A. M. and includes Devotional by S. E. Sumrall, Address by A. L. Goodrich, Sermon by L. G. Gates, Dinner, Song Service, Reports, and Address by Bryan Simmons.

At a meeting of the Bolivar County Pastor's Conference Monday, Sept. 2, Rosedale, Miss., the following officers were elected to serve for year 1935-36: Rev. G. H. Gay, Rosedale, Miss., President; J. W. T. Siler, Merigold, Miss., Vice-President; Jewett J. Burson, Shelby, Miss., Secretary. The pastors of Bolivar County will meet Monday after first Sunday of each month at Cleveland, Miss.

New life is manifest at Clinton now. Freshmen came in by the score last week. Some of the upper classmen came to help get things shaped up for the opening. The Sunday school and church services Sunday showed a healthy increase. The opening of the colleges is on Wednesday of this week. Residences are filling up; new houses being built, and the dormitories are reverberating with voices.

Americans generally approve President Roosevelt's protest to Moscow against people in that country seeking to meddle with affairs of government in this country. Then why should any American wish to meddle with matters in Mexico which are purely Mexican. It is the right of individuals to express their opinions of and opposition to practices of other people and other governments, but to try to get our government to take any part in such affairs is another matter.

From The Southern Farmer we take the following editorial. The title is: "What Each Got Out of it."

A Kentucky editor says:  
 From a bushel of corn the distiller got four gallons of whiskey, which retailed at \$16.80.  
 The farmer got ..... .25  
 The U. S. Government got ..... 4.40  
 The railroad got ..... 1.00  
 The manufacturer got ..... 4.00  
 The drayman got ..... .15  
 The retailer ..... 7.00  
 The consumer got ..... Drunk  
 The wife got ..... Hunger  
 The children got ..... Rags  
 The politician got ..... Office  
 —Ex.



CHARLES E. MADDRY, Executive Secretary

WE SALUTE OUR STATE SECRETARIES  
Charles E. Maddry

October is State Mission Month in the South. We salute our fellow laborers, the State Secretaries, as the burden-bearers for every denominational cause supported by our churches. The State Boards are the denominational pack-horses for every cause we love,—missions, education, orphanages, hospitals, training work in the churches and everything else fostered by our people. The State Secretary, more than any other man among us, represents the whole, well-rounded denominational program. He is the friend and burden-bearer for every cause and agency we support, we bless God for the State Secretaries and urge all of our churches to pray for them and support them. We gladly dedicate our Foreign Mission page this month to the cause of State Missions.

WORLD MISSIONS FROM THE HOME BASE  
"And ye shall be witness unto me . . . in all Judea."—Hebrew 1:8.

In the thinking of Jesus all missions are one. He knew no difference between lost souls in "Judea" and the "uttermost part of the earth." He died for the whole world and His great love encompassed the entire human race.

It is a sad pity we have divided our mission work into segments and artificial departments and call some of it State Missions, Some Home Missions, and some Foreign Missions. We have often set radical and geographical boundaries and limits to the gospel of Christ, whereas He never intended that there should be any distinctions.

Of course, we have made these distinctions in our mission work for the sake of charity and convenience, but sometimes in the thinking of some, it has set one phase of work over against another and brought about an element of competition that should never prevail in the Lord's work.

But this is the season set apart by the Southern Baptist Convention and the several State Conventions for informing our people about the crucial importance of all phases of State mission work, and the desperate situation confronting many of our State Boards throughout the South.

Instead of continuous retreat and retrenchment in State Mission work in all the States of the South, there should be great enlargement of State Mission programs and more intensive effort to win our own people to Christ and train them for service in the churches.

What could be more romantic and challenging than the program of State Missions as carried on by the progressive and forward-looking State Boards of the South! Consider the variety, the scope and the challenge of some such State Mission programs as the following:

**Evangelism**—There are millions in the States of the South, purest Anglo-Saxon blood, who are yet unevangelized. The supreme task before every State Board in the South, is to preach a saving gospel to increasing thousands of our own blood and race, who, in this land of churches and gospel privileges, are still without Christ. The pastoral and evangelistic forces of every State Board in the South ought to be doubled speedily.

**Training for efficient service in the churches**—Too long have we neglected the teaching part of the Great Commission. There is great and crying need everywhere for teaching and instruction. Our Baptist preachers in the South

are great soul winners, great extensive evangelists, but very poor intense teachers. Hence we have a great multitude of untrained and undeveloped church members. What a mighty, constructive force we would have if this vast army was taught and trained and disciplined for effective service. Here is a staggering challenge to every State Board in the South.

**Student training and guidance in college and university**—The Baptist students in our colleges and universities of the South present a golden opportunity to our several State Boards. Through this agency our churches should follow their spiritual sons and daughters to college and do everything true to Christ and our faith. We are doing this through student pastors, student secretaries, through the Baptist Student Union, through Bible chairs and special training courses. This kind of work should be strengthened and reinforced in every college and university of the South.

**The Negro and foreigner among us.** The Baptists of the South have a worthy and honorable record of faithful and devoted service for the moral and spiritual welfare of the Negro race. From the days of our fathers we have been faithful in our efforts to evangelize our black brothers. We sincerely wish that every State Board in the South would foster a great program for soul and solid evangelism and training for our Negro Baptist brethren.

When there is an ever increasing number of foreigners in our midst, we should speedily win them to Christ and change them from aliens and foreigners to fellow citizens and good Christians. Why State Missions? Because Jesus said begin at home and this is our "Judea." The ultimate aim and end of all missions in the "uttermost parts of the earth." The quickest way to save the nations beyond is to establish here a strong and dependable home base, and out from this home base, send an army of missionaries and evangelists to every clime and tongue and people.

Let's preach State Missions, pray for State Missions, and give to State Missions, as we have never done before!

## REPORT OF TREASURER, AUGUST 1935

Foreign Mission Board of the Southern Baptist Convention

Cooperative Program	\$33,551.51
Designated Gifts	17,859.87
Debt Accounts	17,726.18
Lottie Moon Christmas Offering	85.76
Miscellaneous Receipts	2,021.06
Total Receipts	\$71,244.38

## FEATURES OF AUGUST REPORT

E. P. Buxton, Treasurer

Most encouraging is the increase of more than \$11,000 in the Cooperative Program funds received over the August 1934 receipts from the same source. This increase represents a gain of 50% and, best of all, is well distributed among the different States rather than being due to some special effort on the part of any two or three.

Among the larger designated gifts received in August was one for \$5,000 from Mrs. Geo. W. Bottoms of Texarkana, Ark., to be used in the building of a publishing house in Rio de Janeiro, Brazil. This generous contribution from Mrs.

INABELLE C. COLEMAN, Editorial Secretary

Bottoms will not cover the cost of the new building but will insure the beginning of the construction, and should challenge the interest and the response of other friends to finish what has been begun.

Debt payments in August reached a total of \$17,500, reducing the indebtedness of the Foreign Mission Board as of August 31st to \$549,000. As we near the home stretch for the year 1935 the prospects for bringing this total down to half a million seem to grow brighter, and with the added impetus of what has already been accomplished behind us it may even be possible to reduce it to \$475,000 by January 1st, 1936.

At the annual meeting of the Foreign Mission Board in October the budget for 1936 will be considered and the work for the new year laid out. It is of the greatest importance, therefore, that the receipts for September should continue to show the gratifying increase over 1934 that most of the months of this year have shown in order that the Board may face its task with confidence and may adopt a constructive program for 1936. The fields are indeed white unto the harvest, and the reapers are only waiting the opportunity to gather the sheaves.

## ANNUAL MEETING OF BOARD

The regular semi-annual meeting of the entire Foreign Mission Board will be held in the Foreign Mission Board rooms, 601 East Franklin Street, Richmond, Virginia, on October 16-17. Dr. Charles E. Maddry, Executive Secretary of the Board, will bring a detailed report of his visit to the Orient, and offer certain recommendations for strengthening the stakes in Japan and China. Several resignations and some appointments are slated for these sessions. Every local and State representative is urged to be present for all of these important meetings.

## STATE MISSION REMINDERS

Charles E. Maddry

The State Conventions and State Boards of Virginia, North Carolina, and Georgia were founded and organized in the decade between 1822 and 1832, and grew out of the enthusiasm and inspiration of the Luther Rice-Adoniram Judson movement for Foreign Missions. Luther Rice came back from Burma pleading for reinforcements for Judson. He traveled extensively in the older states of the South and it was largely through his influence and pleading that several Baptist bodies of the South came into being. Fifty-five years ago W. B. Bagby went to Brazil as a missionary. Now we have a strong Brazilian Convention, and Home Board, various State Boards and a Foreign Board. The State Boards and Home Board in Brazil have a worthy record of achievement in winning their own people to Christ. The Foreign Board of Brazil years ago sent the gospel back to Portugal, the old homeland. Portuguese Baptists now in turn are sending the gospel to Portuguese Africa. That is the way it should be.

Many years ago, our missionaries in South China encouraged the Chinese Baptists to organize a state (provincial) convention and assume the responsibility and leadership for their own work. The Leung-Kwong Convention now has its own Boards and organization, including a wonderful system of primary and high schools, an orphanage, a hospital, an old people's home and a wonderful program of state mission work. For evangelistic fervor and efficiency of organization, the work of this Chinese Conven-

(Continued on page 6)

# Editorials

## ARRESTED DEVELOPMENT

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We once knew a family of fine people where the father was a college trained man, a prominent banker, a deacon in the church, and in every good way one of the leading citizens in his community. The mother was a woman of excellent spirit, brought up in a good Christian home, in every way sympathetic with the ambition of her husband and helpful in all his fine aspirations. Withal they were a fine, handsome couple, pleasant in their manner, hospitable in their home, and handsome as they appeared together in public. They had a comfortable home with lovely children growing up around them.

But it gradually became evident to them that one of these children was not developing normally in his mind. He was strong and well physically, but his speech became clouded, and his conduct irresponsible. He was about four years old at the time and made no such response as did the other children to the careful efforts of his father and mother to direct him aright. They had him examined by competent physicians who told them that he would never develop on account of a defective formation of the skull. The place in the top of his head, usually soft in children was closed and left no possibility for brain expansion.

This was a fearful blow to all their hopes. Their natural pride was turned to grief. Their spirits seemed to freeze within them. A great weight of sorrow settled on their hearts. They did everything that could be done, but nothing availed and there was no hope.

Think of one in a family like that. But suppose you had a third or a half of a large family, a whole community like that. We are thinking now of the great number in the household of faith, who are suffering from this condition of arrested development.

Don't think that we are speaking of it in any other way than with sympathy and grief. It is in our family, our great Baptist family. Not to speak of other groups of Christians. There are whole congregations or churches that have just gotten over the line into the kingdom of God, and have made no progress in years. They grow in numbers but not in grace or in the knowledge of the Lord and Savior Jesus Christ. Their members increase in worldly wisdom and in worldly comforts, but they stand still instead of "going on to maturity." When by reason of the years they ought to be teachers, they themselves need to be taught the first principles of the word of God.

They have developed no higher conception of the Christian life than the vision they had when they came into the kingdom. Some of them are shy and suspicious of anybody who tries to show them the larger fields of service or enlist them in the brotherhood fellow helpers to the truth. They think a man who preaches about missions is trying to rob them of something. And one who tries to get them to subscribe to a religious paper is trying to put something over on them. If such a preacher comes along they take to the tombs and the mountains and cry out and cut themselves with stones, and want to know why you have come to torment them before the time.

In some cases this arrested development is due to imperfect or improper nourishment, or to the lack of nourishment. A limited diet, strictly adhered to will produce pellagra in a church and spiritual abnormalities. There are some churches that have almost never heard a sermon on the great commission, and the members are still living in the caves and dens of the earth.

The Christian life is an eternal life. It is one meant to be a perpetual expansion, an everlasting growth. John says, "Of His fulness have we all received, and grace upon grace." If a man is not a better Christian now than he was last

year, he needs a spiritual examination. If a church is not doing more in the kingdom of God and for His service and glory today than last year, there is a serious case of arrested development. How does your account stand? What does your church's letter to the association show?

—BR—

## REPENTANCE IN PRACTICE

There are two ways of finding out the meaning of a word. One is to look it up in the dictionary where you will see it defined, where you can learn about its etymology and history. The other is to watch and see the actions of people which the word is supposed to describe. For example, if your child asks you what is a parade, you may take him out on the field where soldiers are putting on a demonstration, or on a street where a group of college boys are marching behind a brass band and celebrating a victory in athletics.

Both ways of finding out the meaning of a word are good and both necessary to correct or support each other. For example when you talk about repentance, or tell a person he must repent or he will perish, and you want to be sure you have got the right meaning of the word, and that he gets the right meaning, you had better look at the etymology of the word and you had better study the examples of it in the Bible which make the meaning plain. The latter is repentance in action, or practice, and to the average man is more easily understood than the former method of studying words.

The word repentance in the New Testament means a change of mind, a reversal of one's attitude, an alteration in one's thinking, a repositioning of the controlling force in life. The Bible represents this primarily as a changed attitude toward God, and because of the changed attitude toward Him, the rearrangement of our attitude toward everything else.

But most people do not readily take in such an abstract statement. They want you to state it objectively. Of course they don't use that particular word, for they wouldn't in many cases understand it if they heard it. But they do say, as the people said who first heard John the Baptist preach, "What shall we do?" Tell us in the language of the common man what you expect us to do.

People do not readily take in theological terms, but they do understand when you tell them they must quit this and must do this. It is well enough to say that repentance does not simply mean quit doing this and begin to do that. And it is true. But it is also true that people cannot claim to have repented who simply say "I see things differently now, and I am a different man."

All right, said the original preacher of repentance, Let's see what you mean by being different. You say you are different; then bring forth fruits meet for repentance. You say you have changed; let's see the evidence of the change. Give us a demonstration. If a man is different on the inside there must be a difference on the outside.

The people who heard John the Baptist preach were in no doubt as to the requirement for a changed way of living. They were convinced of it by the preaching of John the Baptist and they were ready for it by an inward conviction. And they were ready and anxious for specific instruction and direction as to what it meant in conduct. They said, "What must we do?"

This was practically what the people said when they were convicted on the day of Pentecost. They said, "Brethren, what shall we do?" And it is Paul's experience when he met the Lord on the Damascus road, and said "What shall I do, Lord?"

In every case they were given a specific answer and definite directions. Take those to whom John preached. They were all sinners, but they were guilty of different kinds of sin, and the answer in each case was fitted to their specific condition. The common run of sinners

were the first to be dealt with. To them he said, "Divide what you have of food and clothes with those that haven't these necessities of life."

It is probable that some would today withdraw their application for church membership, and postpone the date for baptism if this requirement were presented to them when they came forward in the church. Some seem to have gotten by without having understood that this was a fundamental of practical repentance. The reason we have so many skinflints in the church, so many people who do nothing for its support, the relief of suffering or the sending of the gospel to the lost, is that those who preach repentance do it theoretically and not practically. There are probably more people going to hell through the love of money than for any other cause. We had better halt at the door of the church to keep them from the gates of gehenna. Who is responsible for people getting into the church under such misapprehension if it is not those who fail to follow the preaching of John the Baptist who preached repentance toward God?

There were others, Publicans who were convicted by the preaching of John and asked in all seriousness and sincerity, "What must we do?" He told them not to extort more than was appointed them. In other words this is the gospel's protest against graft and dishonesty in every line of life. Being honest will not save a man, but he cannot be saved and remain dishonest. And this ought to be made clear right at the beginning of the christian life, when the gospel is preached, when repentance is demanded. Jesus said narrow is the gate and narrow the road that leads to life. And no man can carry unrighteous gain or corrupt methods into the kingdom of God.

Then the soldiers asked him, "And we, what must we do?" John did not hesitate. These men had the right of way in Palestine. They could bully anybody and get away with it. They could plunder the inhabitants and nobody could call them to account. But John dealt faithfully with them. He said, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages." Selfrestraint, selfcontrol, no violence by tongue or fist, these things must be included in repentance according to John the Baptist. No unjust accusations, no discontent and grousing. Repentance goes deep into the soul and extends to every activity in life.

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Some excellent brethren are afraid the establishment of a "Bureau of Social Research" by the Southern Baptist Convention will stir up something. As a case in point they refer to the race question in the South, or in other words whether we white people are willing to treat the negroes like Christians. There is no doubt that this is a tender subject with a whole lot of people, and an important subject for all of us. Again let us say that we do not know whether a "bureau" is the best way to handle it, but we do know that it is a matter that needs the attention of thoughtful, devout Christian people. Are we afraid to speak our minds on this question, or afraid for any facts to be brought to light? Certainly it is better for Christian people to approach this matter with the love of God in their hearts than it is to leave it to designing and demagogic politicians. When an election campaign gets hot in these parts, the final resort of the politician is to drag in the race question, and there are simple souls aplenty who get stampeded instanter, and go wild. We need not be so afraid we will start something that we are compelled to close our eyes and our mouths to the truth. We recall hearing S. D. (Quiet Hour) Gordon speak on the raising of Lazarus. He dwelt upon the fear that some of them had of opening the tomb, because they said "by this time he stinketh." He insisted on that word. He said there were people who were afraid to obey the Lord and to do right, even to help raise a man from the dead, because they didn't want to start anything unpleasant.

Thursday, September 12, 1935

## THE BAPTIST RECORD

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## CONVENTION BOARD DEPARTMENT

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(Continued from page 1)

ing Secretary of the State Board has taken the chairmanship of the Central District, Dr. Morgan doing the magnanimous thing, however, of taking the chairmanship of Hinds-Warren Association for the campaign, and will work this Association thoroughly. This is probably the largest Association in the State, at least from the standpoint of its quota, which is more than \$10,000.00. Dr. Morgan believes the amount will be raised.

Dr. H. C. Bass of Meridian was also solicited for the Central District. He too found his home duties too heavy to permit him to take the district chairmanship, he and Dr. Morgan both holding revival meetings at their own churches during October. But Dr. Bass kindly consented to accept the chairmanship of Lauderdale Association which is another one of our largest.

The Baptist people of Mississippi will be given an opportunity during September and October to pay their debts. If the debts are not paid, it will not be because the people do not have an opportunity. It is believed also that there is a sufficient number of those who want the debts paid to pay them. We shall see what we shall see.

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## BAPTIST PROGRESS

Mississippi Baptists have made greater progress during the depression than has our National Government. Our Government is much deeper in debt than it was three and a half years ago. The Southern Baptist Convention and our State Convention have much less indebtedness than they had three and a half years ago. The funds with which we have operated have come as voluntary gifts. No revenues from gambling and drinking have been used. We can still hope that the Lord will be with us to lead us on.

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## ENCOURAGING REPORTS

Encouraging reports come from brother Frank E. Skilton, Chairman of the Northern District. In Lafayette County Association one of the pastors and a layman from one of his churches said the church would exceed its goal of \$100.00. These brethren represented small rural churches. Another layman from a weak church which had a goal of \$25.00 said he was confident the church would reach it. In Marshall County Association one church increased its goal from \$25.00 to \$50.00 when it was found that two men present would give \$10.00 each. One man from this church told a representative from Temperance Hill Church, whose goal was \$50.00, that he personally would help on their goal. Brother Skilton is confident that every church goal will be reached if an honest-to-goodness heartfelt effort is put forth by the leadership.

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## GET READY TO VOTE

It will be well for the churches throughout the State to consider with their messengers some of the matters which will come before the State Convention so that the messengers will know the wishes of their churches.

One important matter to be considered will be the disposition of Clarke College property. A resolution was presented in the last Convention, but action was deferred until the November Convention of this year.

Another matter of importance is the \$10,000.00 supplement promised to each of our girls' schools. This promise was made by the Convention in Grenada when the bonds were issued for Mississippi College. It has been renewed from time to time, although for several years the supplement has not been raised in full.

Another important item will be the method of raising funds each year with which to meet bonds and interest and obligations at banks as well as obligations to Mississippi and Blue Mountain Colleges.

The program committee has made ample provision for discussion of the above interests. Pro-

vision has been made for a discussion the second day of the Convention. These matters should all be faced with Christian statesmanship.

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## REDEMPTION DAY

Sunday, October 6th, has been designated Redemption Day in all Mississippi Baptist churches. On this day all churches will be asked to reach their goals set for the Investment Campaign. If this is done, the State Board will have \$100,000.00 with which to pay all 1935 financial obligations. Let the church ascertain its goal from the county chairman. Let us rise up in our might and surprise the world, please our creditors and honor our Christ. Ten thousand \$10.00 gifts will give us \$100,000.00. Let us in the name of Christ raise it.

**LET'S GO**  
By A. L. Goodrich, Circulation Manager  
"Ask the People and They'll Subscribe."

## ON THE GO

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## Yalobusha Association

After an all night bus ride, brother W. M. Vanderburg of Water Valley took us out to O'Tuckalofo church where the Yalobusha Association was in session. A good crowd was on hand from the very start. An account of the proceedings appears in the East Mississippi Department. We stayed practically all day and enjoyed the delightful fellowship.

As usual, when you "Ask the people, they'll subscribe."

We enjoyed a delightful drive to Oxford as the guest of brother K. R. Cofer of Water Valley.

## Lee County Association

Dr. H. R. Holcomb was our auto host from Tupelo to Brewer, the meeting place of the Lee County Association.

Several things impressed us here.

1. They started and stayed on time.
2. They kept going, no dragging.
3. Brother James T. Pettigrew has served as an officer of the association for 19 years.
4. Twenty-six of the 29 churches were represented at the start. By noon of the first day every church was represented.
5. We knew we were at a Baptist association when some messenger said, "We haven't quite finished our letter yet."
6. The well prepared program.
7. The large attendance.

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## Hattiesburg

Sunday, Sept. 8 we were the guest of the First Baptist Church of Hattiesburg and Dr. T. F. Harvey, the beloved pastor.

Lest we forget it, few pastors have every detail at their finger tips as does Dr. Harvey.

We preached at both services and were greeted by good crowds.

Deacon S. E. Travis as chairman directed a committee that put on a Record campaign in the afternoon. As always "Ask the people and they'll subscribe." They did.

The following extracts from the monthly report of the Sunday school superintendent are worthy of notice:

Average church attendance 89%; Per cent with Bibles 94%; Number teachers and officers 62; 100% officers and teachers 54; Visits, cards and telephone calls 1,277; Officers and teachers grade 98%; Average department grade 84%; Number on honor roll 212; Total enrollment 1,033; 45 teachers and officers of 62 hold Normal diplomas.

S. E. Travis' T. E. L. Class had a grade of 95 for the month; Mrs. W. R. Roberts' Class and Mrs. J. W. Askew's Class, both in the Junior Department, average 100% for the month. The Vota-Vita Class in the Young People's Department had a grade of 99 for the month.

The following monthly grades explain why

the Sunday school grew in August, usually counted a hard month:

Cradle Roll, 83%; Beginners, 97%; Primary, 79 per cent; Juniors, 81 per cent; Intermediates, 77 per cent; Young People, 88 per cent; Adult, 69 per cent; General officers 100 per cent.

And the B. T. U. is doing equally good work. Last Sunday night the average grade of all unions was 90 per cent. The closing program was well prepared and well rendered. Only four were absent.

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## 4 Taken—9 Left

One good Christian doctor took four opportunities last week. Nine are left on our list. Are there not others who will give the Record to some of these?

## Worthy Opportunities

Those listed below are well worthy of your help. Many readers could well spare enough to send the Record to these worthy cases. Send us \$1.50—\$1.00—50c for a year—eight months—four months subscription for one of the people listed below:

Opportunity No. 18—Had two major operations, costing what little husband had saved. Worthy case. Husband shell shocked.

Opportunity No. 19—Mother, 3 children and niece. Husband out of work. Mother makes small sums at odd jobs. Faithful and active in church. Deserving.

Opportunity No. 20—Husband deserted this woman—two boys, 10 and 13. All active in church. Never misses a service.

Opportunity No. 22—Husband gets small amount relief work, wife in hospital, just back from T. B. sanatorium. Spine affected. Must remain in cast for six months.

Opportunity No. 23—Cancer, good deacon, can't work, 73 years old.

Opportunity No. 24—Has much appreciated the weekly visits of the Record. Regrets inability to take it longer. "It has been a weekly blessing to me."

Opportunity No. 25—Down with rheumatism four years. Heart trouble, high blood pressure. Wife blind, mother old.

Opportunity No. 26—Heart trouble, elephantiasis, compelled to stay in bed. Husband out of work.

"Ask the People—They'll Subscribe"

—BR—

**"Love Looks At Death"** is a book of sweet comfort on a subject that concerns us all. The book of a little over one hundred pages is written by Mrs. Douglass Scarborough McDaniel and published by the Sunday School Board of Nashville. It is written with a tenderness born of experience with sorrow and with the comfort which comes from the teaching of God's Word. It is drawn from both. It is a blessed thing to capitalize one's experience and coin it into messages of helpfulness to others. It not only shows how one may face death with confidence, but how comfort is found in the scriptures for bereavement in many stages of life. There is in the book no straining of truth for effect, but a calm acceptance of it through faith in God. You will be glad to have read it in quietness. Price \$1.00 at Baptist Book Store.

Many books have been written on the Holy Spirit. All of them are helpful if they give you the Bible teaching as to the third person of the Trinity. A new book on "The Holy Spirit" by Dr. W. T. Rouse, Bible teacher in two colleges at Denton, Texas, undertakes to do this, and we believe in a helpful way. The first part is didactic and foundational. The latter part is practical and intended to be personally appropriated. We need both. Any book that will help us to make our own the truth of the Bible on this subject is worth reading. This book will furbish your faith and help to make the Christian life really Christian. No life is Christian which is undertaken apart from the Holy Spirit. The book can be had of the Baptist Book Store for \$1.00. There are 230 pages. It is published by the Sunday School Board.

Thursday, September 12, 1935

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## B. B. I. ITEMS

President W. W. Hamilton, New Orleans, La.

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The new session will begin Wednesday, September 18th, at 10:30 A. M. in Managan Chapel, and the faculty address will be delivered by Dr. Park H. Anderson, for years President of Graves Theological Seminary, Canton, China. The subject of Dr. Anderson's address will be "Our Marching Orders."

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Dr. Anderson and W. W. Hamilton, Jr., are to be members of the B. B. I. faculty for this session. Dr. Anderson will teach Theology, Biblical Introduction and Missions, and Professor Hamilton will have the Junior and Senior classes in Christian History.

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By means of student help much repair and improvement work has been done this summer. Both dormitories for men and women have been prepared for the increased attendance which is expected.

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Drs. C. E. Maddry and M. T. Rankin are both expecting to be at B. B. I. in October. Due announcement of the exact date will be made and a Missionary Day will be planned for that time. A great occasion is expected.

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News from Dr. James E. Gwatkin is encouraging, though the progress toward recovery has been slow. Professor Maurice G. Beckwith, who has been ill at the Baptist Hospital, is now able to be at his home again and is improving. Professor E. O. Sellers will take Professor's classes until he is able to resume the work.

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Already a number of new students have arrived and are taking up their abode in the apartments for married students. There is every reason to believe that there will be a fine enrollment for this next year. We are happy over the prospect of a great year.

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Dr. and Mrs. J. Franklin Ray, of Japan, and Miss Elizabeth Ray, are to be guests at the Institute this year. They are expected to arrive in September. Many other missionaries have promised to visit us during the session as they sail from the port of New Orleans.

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Some of the B. B. I. students are broadcasting over WDSU on Tuesday and Friday mornings at 8:30. This is being done in connection with a "Mack and Henry" story of a Negro mission. "The Door of Hope" gives opportunity for telling the gospel message and for singing gospel songs. Listen in and write them.

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One of the greatest of opportunities for "eternal investments" is offered here at B. B. I. Eager and worthy and capable young men and women need a little help in order to attend this great training and missionary school and to prepare themselves for the greatest service for the Master. Write to us, and let us help you buy up this opportunity.

—BR—

(Continued from page 3)

tion will compare favorably with any among us in the South. The best part of it all is the fact that it is owned and controlled and operated by Chinese Baptists. It is the most heartening and challenging piece of mission work we have seen around the world.

We have a Japanese Baptist Convention with committees and boards that manage and direct all of the mission, educational and training work of the convention. Their executive committee (board) is composed of seven Japanese and five American missionaries. This executive board opens up all new mission work, locates pastors and missionaries, and directs all mission activities. The convention elects boards of trustees for the guidance of our two schools, one for young men and one for young women. They also have a publication board that directs the Publication House.

## THE LOST ARE SEPARATED FROM GOD

"Being without God in the world." Eph. 2:12.

J. A. Bryant

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Every lost person, young and old, vile and moral, high and low, is just as truly separated from God in this life as he will be if he dies without Christ and goes to hell. If the lost are not without God in this life there is no necessity for preaching the Gospel. The atoning death of Christ was unnecessary unless unsaved men are apart from God now. If they are not separated from God now they will not be hereafter. Let the Holy Spirit teach us that God does not exist to the lost man. God is life and love. The lost are dead in trespasses and sins. God knows their condition but they do not know God. God knows whether or not they are with Him. He says: "They are without God." He says to the Christian, "I will be with you all the way." Belial hath no concourse with Christ. There is nothing in common between sin and righteousness. The Holy Spirit teaches us that we are the children of God. He also teaches us that the lost are the children of the Devil. If we accept part of His teaching we must accept all of it. Our salvation depends on our acceptance of the teachings of the Spirit. The salvation of the lost depends on our acceptance of the teachings of the Spirit concerning them. The salvation of our lives depends on our surrender to the leadership of the Spirit.

God is the personification of love. Lost men are unlovable by nature, disposition, and practice. They have no capacity nor inclination for spiritual love. They cannot respond to spiritual love. All the love they know about is the love of the animal kingdom. It is needless to say that God cannot walk with the lost man until his nature is changed. God is infinitely holy. Lost men are unholy and on the road to infinite unholiness. God is altogether righteous. Lost men are unrighteous. It would be dishonoring to God for Him to associate with unrighteous men. He will not dishonor Himself. Lost men cannot perceive God and consequently cannot walk with Him. God's nature and man's nature forbid and preclude the possibility of fellowship. The fact of the separation of the lost from God in this life is clearly taught in the Scriptures, it is evident from observation, and is necessary to the conception of a righteous, a holy, a just, and an all-powerful God. Christians sin against the lost by remaining ignorant or indifferent concerning this solemn truth.

Many of us accept this truth in a theoretical manner and do practically nothing about it. This is because our hearts have not been really convicted of its whole meaning. Our knowledge along this line is a mere assent of the head rather than a burning conviction of the soul. What does it mean for a man to be separated from God in this life? It means that he has no dynamic for living a complete life. He may have the animal instinct for the preservation of his physical life but he has no real inspiration to press on and win moral victory for himself and the race. His only incentives for living must come from the material world about him. It means that he must grope blindly through all his days for a miserable existence somewhat above that of the ox of the field. It means that he cannot reach the plane of living for which he was intended by the Creator. Without God man is doomed to defeat in this life. This life cannot be really lived without God. It is the serving of a sentence which is galling, disappointing, degrading, and crucifying to all high sensibilities. This life to a lost man is simply a vestibule of hell. A lost man carries hell in his heart and will gravitate to his own place.

The lost man is left broken and baffled in the presence of suffering and sorrow. He is defeated in spirit at the beginning of life. He cannot adjust himself satisfactorily in any position. He has no peace of soul. He is out of his element and consequently misery is natural. It would have been better had he never been born if he expects to live and die without God. All the

stumbling and grasping and despairing attempts of lost men to gain satisfaction from life are pitiable to behold. They are envious of good men. They come to despise all who live righteously. Their envy and hatred return to them and wreck their own lives. The more intense their envy becomes the quicker their lives are blasted. The lost have an attitude of suspicion toward all those who would help them. Their standard of judgment is warped and twisted to fit their own character and they measure others by it. They cannot see other people apart from themselves. They project themselves into society and poison the race with their impurities.

The lost man degenerates as he exercises his faculties of mind and body. His degeneration is hastened in proportion to the intensity and extent of his exercises. His mind may be keen in the doing of evil but his sins soon take the edge off it. As he plots and schemes he may become a smart devil with evil intentions but he will be tricked into destruction by his own mind sooner or later. Sin is self-destructive, but it is more. It is humanity destroying. In the contemplation and execution of evil his mind gradually decays and soon it will be unreliable and dangerous to him. His mind was given him that it might be used in finding and doing God's will. God's will is obnoxious to him. At the same time the Devil's will is treacherous and destructive. He turns away from his Creator's will for freedom. He turns to the Devil's chain gang and forges his own chains. His mind is used more and more for self-advancement (he thinks). Soon he meets his doom. In fact his doom is upon him in substance already but not in extent.

His body, which was intended for a temple of the Holy Spirit, is sold unto sin and is gradually broken and degraded until he despises it. As he gratifies his appetites and passions they grow vicious and base until they drive him to an unspeakable existence. His god is his belly and he glories in his shame. His body masters him who was made to have dominion over earth, sea, and sky. If there was nothing degraded except the physical body the condition would not be quite so pitiable. But the whole man sinks into the pit of corruption. The will separated from God is diseased and there follows, as night the day, a diseased body. The mind wallows in the slime of shame and sin and of course the body becomes putrid. The emotions are entwined about the pleasures of unrighteousness and moral and physical death ensues.

There is nothing within the lost man to cause him to cease in his mad career and he has shut God out. There is nothing ahead for him except eternal death. He is a powerful runaway locomotive with a full head of steam and a maniac at the throttle. He is a derilict on the high sea of time. There is an horrible tempest. The jagged rocks are near. The rudder is gone. He is not only coming to utter ruin himself but others cannot escape the ruin which he brings to them. Separated from God, separated from truth, separated from purity, separated from love, he does not live. He only exists.

He has cancer of the soul and has gone into the house of wretchedness and locked the door from within. He has lost the key, is blind and paralyzed, deaf and dumb, in the house of his own making. This house is too well fortified to be broken into from the outside. His disease keeps God away from him, and his helplessness keeps him away from God. The patient cannot go to the Physician and the Physician cannot ethically take charge of a case which has been committed to the care of another physician.

—BR—

A recent report gives the number of people on relief rolls in America as 20,000,000, of whom 8,000,000 are children under 16. One-third of the total on relief were in the states of New York, Pennsylvania, Ohio and Illinois. One-fourth of the people in Florida have been on relief, and 35% of those in South Dakota.

Thursday, September 12, 1935

## THE BAPTIST RECORD

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## SPURGEON'S AMERICAN NOTES

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## The Faith of Columbus

When Columbus was drawing near to the shores of America, though he could not see the land, yet he marked the land-birds flying round and round the masts, and lighting upon the cordage of the vessels, and he pointed up and said, "That is a bird that is not seen far out at sea; there is land somewhere!" His companions had been ready to throw him overboard, and make back for Spain; but they thought better of it now. And by-and-by there came floating along weeds and branches, of land produce, and they said, "Ah! after all, the old-fashioned navigator is right. We shall come to the land of gold!" Now, sometimes God gives us blessed foretastes, happy earnest, delightful tokens, that there is a better land, till some of us, having believed to see, have almost come to see. I envy some of my dear friends who have been long in the divine life, and are getting grey, because I know that the angels often bring them bundles from the hills of myrrh, and make glad their spirits with tastes of the wines on the lees well refined, which are reserved for the feasts of the immortals when they sit down in the banqueting halls of the Eternal, and see the King in his beauty, and bask in the vision of his glory. Oh! let us go on, we who are younger, who have scarce begun the voyage, knowing that all is well. Storms may toss us about; waves may dash against our prow; the billows may seem as if about to swallow us up. But our fathers have gained the beach. Their caravels, like those of Columbus, are drawn up on yonder shore. They are safe and blessed. Hark! We can almost hear their song. Their "Hallelujah! hallelujah! hallelujah! for the Lord God omnipotent reigneth!" might almost be heard even here, were not this earth so full of noise, were not the whirl of the wheels of business so incessant.

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## The Sinful Sailor

A sailor landed in New York one day, and he said to himself, "I'll have a fine time of it before I go to sea again." It was Sunday morning, and in the madness of his wickedness he went up to a girl who was going to her class, and spoke to her mocking and wicked words. She turned round and looked at him with her beautiful, sad eyes, and said, "Sir, you will have to meet me at the bar of God!" The sailor started back, turned on his heel, and made the best of his way to his vessel that he might get out of temptation. He said afterwards, "I never had such a broadside in my life as that girl gave me; she raked me fore and aft, and swept by the board every sail and spar with which I had got ready for a wicked cruise." He went on his knees, repented of his sins, and found the Saviour.

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## Imperfect Conversions

I met with a man sometime ago who assured me that he knew a minister who had a very large amount of converting power in him. Speaking of a great evangelist in America, he said, "That man, sir, has got the greatest quantity of converting power I ever knew a man to have; and Mr. So-and-so in a neighboring town I think is second to him." At that time this converting power was being exhibited; two hundred persons were converted by the converting power of this second best, and joined to the church in a few months. I went to the place some time afterwards and I said, "How do your converts get on?" "Well," said he, "I cannot say much about them." "How many out of those two hundred whom you received in a year ago stand fast?" "Well," he said, "I am afraid not many of them; we have turned seventy of them out for drunkenness already." "Yes," I said, "I thought so: that is the end of the grand experiment of converting power." If I could convert you all, any one else might unconvert you; what any man can do another man can undo: it is only what God does that is abiding.

## The Restored Runaway

Some three years ago I was talking with an aged minister, and he began fumbling about in his waistcoat pocket, but he was a long while before he found what he wanted. At last he brought out a letter that was well nigh worn to pieces, and he said, "God Almighty bless you! God Almighty bless you!" And I said, "Friend, what is it?" He said, "I had a son. I thought he would be the stay of my old age, but he disgraced himself, and he went away from me, and I could not tell where he went, only he said he was going to America. He took a ticket to sail for America from the London Docks, but he did not go on the particular day that he expected." This aged minister bade me read the letter, and I read it, and it was like this:—"Father, I am here in America. I have found a situation, and God has prospered me. I write to ask your forgiveness for the thousand wrongs that I have done you, and the grief I have caused you, for blessed be God, I have found the Saviour. I have joined the church of God here, and hope to spend my life in God's service. It happened thus: I did not sail for America the day I expected. I went down to the Tabernacle to see what it was like, and God met with me. Mr. Spurgeon said, 'Perhaps there is a runaway son here. The Lord call him by his grace.' And he did." "Now," said he, as he folded up the letter and put it in his pocket, "that son of mine is dead, and he is in heaven, and I love you, and I shall do so as long as I live, because you were the means of bringing him to Christ." Is there a similar character here tonight? I feel persuaded there is—somebody of the same sort; and in the name of God I charge him to take the warning that I give him from this pulpit. I dare you to go out of this place as you came in. Oh, young man, the Lord in mercy gives you another opportunity of turning from the error of your ways, and I pray you now here—as you now are—life your eye to heaven, and say, "God be merciful to me a sinner," and he will be so. Then go home to your father and tell him what the grace of God has done for you, and wonder at the love which brought you here to bring you to Christ.

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## The Balloon

Years ago, a Red Indian went down to Washington, and when he returned to his tribe he began telling them the wonders he had seen among the pale faces. At last he told them that he saw a canoe fastened to a great ball rise up into the sky. One of his brother Indians shot him dead with his rifle, and leaping into the middle of the ring declared that such a liar was not fit to live another minute, and, therefore, he had killed him. The statement was quite true, but as it was outside of Indian knowledge the man was shot. So the experience of a Christian is so far removed from the worldling's line of things, that he ridicules it. It is true for all that. Thousands of us can bear testimony to the truth of the gospel, and we wish, above all things, that you would try it yourself.

—o—

## A Red Indian Story

Every saint should say, "I will wait upon thee, my God, as long as I live; so long as I have breath to draw, it shall be spent for thee. So long as I have life to spend here below, I will spend it and be spent in thy service." This should be the spirit of the Christian all his days, to his last day. Waiting still, like a holy man of God among the American Indians, who, when he lay dying, was observed to be teaching a poor little Indian to read his letters, and he said, "What a mercy, now I am laid aside from preaching, that I can teach this poor little child to read his letters; God has still something for me to do, and my prayer is, that I may not live an hour after I cannot do anything for Christ."

—BR—

Union Church, Panola County, celebrates its centennial on the fifth Sunday of this month.

## OLD AGE PENSIONS

—o—

Last week President Roosevelt signed the Social Security Bill providing unemployment insurance and old age pensions. The law provides for two types of pensions for those who reach the age of 65—one provided jointly by the Federal Government and the State for indigent persons who have no income or other means of support; the other, the compulsory contributory pension plan by which workers reaching 65 will be paid a pension from a fund built up by joint contributions of employers and employees. Workers who are unemployed will receive benefit in those states only that have adopted unemployment insurance schemes, although employers in states that have not made such provision will be required to pay 3 per cent of their payrolls. Payments into the contributory pension fund will begin January 1, 1937, 1 per cent jointly at first and increasing each three years until the 3 per cent rate is reached. Payments on unemployment insurance will begin January 1, 1936, at the rate of 1 per cent the first year; 2 per cent the second year, and 3 per cent the third year and thereafter.

As already indicated these payments, under certain conditions, are compulsory; and employers and employees must contribute to the pension fund. The principle of the contributory pension plan is substantially the same as the contributory pension plans already adopted by several religious denominations, the difference being that the Federal plan is compulsory, and the denominational plan is voluntary. The Social Security Bill as first drawn included in its operation practically all workers, religious and otherwise, thus taking the pension plans out of the control of the churches and making it compulsory. But, as finally enacted, churches and ministers are exempt from the Government plan. This leaves a clear field for the Relief and Annuity Board of the Southern Baptist Convention to enlist churches and ministers in the Service Annuity Plan. The Government has made this exemption believing that the churches would do voluntarily what business concerns are required to do. Under the contributory pension plan of Southern Baptists both the churches and the ministers pay into the fund a certain percentage of the salary, with benefits available to those who reach the age of 65, or are totally and permanently disabled before reaching that age. We believe that the day will come when many churches will make this provision for the ministers just as now they provide a home for the minister. At any rate the passage of this compulsory contributory pension bill places an added responsibility on the churches of the land.—Baptist Messenger.

—BR—

Mrs. John A. Held died recently at her home in Waco, Texas. Brother Held was thirty years ago pastor of First Church, Natchez. He is a native of Austria.

I was in a meeting with Pastor H. F. Miller and the church at Mashulaville last week. The Lord gave us a gracious revival. Five were received for baptism. Pastor Miller is a lovable and helpful pastor and an inspiring fellow-worker. His splendid daughters, Miriam and Lenore, were of great service at the piano and in song. Am in meeting at Gholson this week. Pray for us.—R. D. Pearson.

The Baptist Record has had a word to say occasionally about the freedom of the press being endangered by the receipts from advertising columns which are the chief source of revenue. And now the managing editor of the Detroit Free Press acknowledges and defends the influencing of the policy of a paper by paw from advertising. He says: "Every paper is . . . . Certainly newspapers are influenced by advertising, and more especially by motion picture, theatrical and other amusement advertising. If this is not so, why is there an especial amusement rate? I know of no paper in the country that does not charge a higher rate for such advertising."

# Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

## OUR STATE OFFICERS

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwin Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## OUR PERIOD OF PRAYER FOR STATE MISSIONS

Calls have come from individual societies for a personal message to be read during the Week of Prayer.

The splendid programs sent out from the office are so full and complete, there seems but little room for an additional word. However, since requested, allow me to emphasize a few thoughts:

This Week of Prayer is for Mississippi. That our commonwealth needs the prayers of her people is more than self-evident at this time. We are restless, uneasy, confused. We lack that "quietness and confidence that gives us strength." We need to have the mists rolled away, so that we shall have a clearer view of God's plans for us. In short, we need to pray for Mississippi.

Coming nearer home, we need to pray for our own denominational work. For each institution, each organization, each cause of His we claim to represent. We need to pray intelligently; we should know the needs of each phase of our work most thoroughly.

Again, we should GIVE as we never have before. The crying need for State Missions rings out from the Delta to the Coast; from the foreigner to the Indian within our borders. There are so many of our very own who do not know the Lord. Oh, how we do need to PRAY and GIVE! How we do need to love and live and let live!

Finally, beloved, to get the very best from this, or any other period of prayer, we must see only ONE personality,—our blessed Lord Jesus. The yearning cry of our hearts should be, "That I may know HIM," and Him alone.

As I consider this approaching week, my heart goes out to the beloved women all over the State, who will shortly gather in groups to PRAY.

May their hearts be comforted! May they be knit together in love! May they gain in all its richness the full assurance of their understanding! May they come to a perfect knowledge of the secret truth of God, which is CHRIST HIMSELF! In Him are hidden all the treasures of wisdom and knowledge." (Colossians 2:2, 3.)

Margaret M. Lackey.

—o—

Holly Springs Church had its annual School of Missions August 26-29th. The school was planned and directed by the Mission Study Leader, Mrs. W. C. Sandusky, and Pastor R. A. Morris. The enrollment was 123, the largest we have had in any year.

Miss Evie Landrum taught "Friends in Nippon" to the Sunbeams in the afternoon and "At the Gates of Asia" to Intermediate G.A. and Y.W.A.'s at night. This is the third year Miss Landrum has been with us. She is greatly beloved here.

Miss Pearl Caldwell taught "The Day of Small Things to Junior G.A.'s in the afternoon and "The Shantung Revival" to women and men at night. The feature of this class was the attendance of men. Every deacon except one, who had a valid excuse, was in this class. One deacon said that he thought if Miss Caldwell could stay two weeks a great revival would break out in our church.

Pastor R. A. Morris taught "Livingston the Pathfinder" to a fine class of boys.

We have come to regard our School of Missions as one of the most significant and helpful

weeks of the year. This year possibly was the best we have had, and we feel it has been a great spiritual blessing.

—o—

## MONTHLY MISSIONARY TOPICS FOR 1936

Theme—Thy Kingdom Come

### JANUARY: The Kingdom of Heaven Is Like—

The nature of the Kingdom: the ruler, the laws, the territory—an interpretation of Christ's idea of the Kingdom.

The needs of the Kingdom: things in the present civilization contrary to the Kingdom—moral standards, hatreds, racial prejudice and war, etc.

### FEBRUARY: Laborers Together with God in Kingdom Tasks

A study of outstanding cooperative denominational efforts: the Cooperative Program; seasons of prayer, emphasizing the March Week of Prayer for Home Missions; the Baptist Hundred Thousand Club; the Margaret Fund; the W. M. U. Training School.

### MARCH: Woman's Contribution to the Kingdom

Christ's contribution to woman. Woman's grateful service in the Kingdom: through Christian homes, teaching, direct evangelism. Examples of outstanding native women on each field. Accomplishments of the Mrs. W. J. Cox Fund for W. M. U. work on Foreign Fields.

### APRIL: Pioneers of the Kingdom

Three great pioneers: biographical studies showing departments, institutions and activities found in denominational program inaugurated by Miss Fannie E. S. Heck, W. M. U. pioneer; Dr. T. T. Tichenor, home mission pioneer; Dr. R. H. Graves, foreign mission pioneer.

### MAY: Youth Movements in the Kingdom

Our W. M. U. young people's missionary education organizations as a youth movement; what these organizations mean to the Kingdom; how women can help this movement. Contrast this youth movement with other national youth movements—Hitler's, Mussolini's, etc.

### Fiftieth Anniversary of Sunbeams.

### JUNE: Signs of Kingdom Progress

Christ's standards permeating pagan religious teaching. Growth of missionary spirit in younger churches—Bessarabian gifts to Africa and gypsies; native missionary undertakings in Brazil, China, Japan, etc. Development of native leadership—organization of Italian and other Baptist conventions. A growing cooperation between white and black races.

### JULY: Good News of Kingdom Progress

Echoes from last annual meeting of W. M. U. of S. B. C.—extracts from president's message; summary of statistical reports, noting encouraging features; news flashes from W. M. U. work on foreign and home mission fields.

### Fiftieth Anniversary of Our Mission Literature.

### AUGUST: A Summer Cruise through Home Mission Fields

A tour of home mission fields, approaching each through one outstanding home missionary—visiting the Indian field with the Phelps, the Mexican fields with Paul Bell, the Italians with Fannie Taylor, up the river to and around St. Louis with Mrs. Jenkins and G. O. Foulon, etc.

### SEPTEMBER: Schools and the Kingdom

What is Christian education? What should be the products of Christian schools? The public schools an opportunity for Christian teachers.

The fruits of our mission schools in native leadership—leaders who are products of Yates,

Seinan Jo Gakuin College and Seminary, Italian Seminary, James Memorial School, etc. The value of College Y. W. A., Schools of Missions.

### OCTOBER: The Blessed Grace of Giving

Completing apportionments to Cooperative Program; Every Member Canvass; tithes and offerings; Stewardship Declamation Contest.

### NOVEMBER: Our Christmas Offering in Kingdom Building

Results from 1935 Lottie Moon Christmas Offering. Plans for 1936 Lottie Moon Christmas Offering.

### DECEMBER: The Kingdom of God Is . . . Peace

Missions, the only adequate force for peace; the first peace treaty—Acts 10, Peter's going to Cornelius; Paul's words—"Neither Greek nor Jew," etc. Incident of missionary message to president regarding the return of Boxer Indemnity Fund to China; Christians as pioneers in peace movements; missionaries weaving together hearts of nations; impossibility of peace apart from Christianity.

### 1935 BIBLE TOPICS

January—"Like unto Leaven"—Matt. 13:35.

February—Parable of the Sower—Matt. 13:9.

March—The Ten Virgins—Matt. 25:1-13.

April—The Mustard Seed—Matt. 13:31, 32.

May—"Greatest in the Kingdom"—Matt. 18:1-6.

June—The Watchful Servants—Luke 12:42-48.

July—Wheat and Tares—Matt. 13:24-30.

August—A Divided Kingdom—Luke 11:17-20.

September—The Barren Fig Tree—Luke 13:6-9.

October—Two Debtors—Luke 7:40-50.

November—"Likened unto a Certain King"—Matt. 18:23-35.

December—"One Pearl of Great Price"—Matt. 13:45, 46.

**BR**  
J. R. Black of Memphis resigns his pastorate to become an evangelist.

E. V. May who went from Mississippi to Texas is now chaplain in the CCC.

Prohibitionists in Wayne County will make the fight to put beer out of the county, and they mean to win.

Prof. E. O. Sellers has returned to New Orleans after a very busy summer in eight different states and visits to five others. He will spend three days of each week teaching at the Baptist Bible Institute, and will continue to have charge of the Correspondence Course, in which he has students from Virginia to Arizona, and from Florida to Indiana, Illinois and Kansas. He will have time also for three day conferences on Church Music, such as he recently held in First Church, Shreveport.

The financial barometer, according to those who specialize in these matters, indicates an upturn in business. Just now our people are selling cotton and money is moving at a better pace. It would be a calamity indeed if at a time like this there should not be liberal giving on the part of our people. Gratitude and enlightened self-interest ought to prompt to large giving to every kingdom enterprise. Every church debt should now be looked after. Our denominational indebtedness should command loyal giving. The work of missions should be lifted to a new plane by those who gladly declare their loyalty to Him who loved us and gave himself for us.

## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

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## East Mississippi Department

By R. L. BRELAND

### Yalobusha Association

The Yalobusha County Baptist Association met with O'Tuckalofa Baptist Church, five miles east of Water Valley, Sept. 4 and 5. Most of the 21 churches were represented and two other churches were added, making 23 in all: Tindoll, near Water Valley, and Cedar Grove, near Coffeeville. Brother G. E. Denley was elected moderator for the fifteenth time and T. T. Gooch clerk for the same number of times. Clyde M. Williams was elected treasurer and K. R. Cofer vice-moderator.

L. D. Clements read the report on Sunday Schools and B.T.U., after which Rev. S. H. Shepherd preached the annual sermon which was greatly appreciated. His subject was "The Church." Brother A. L. Goodrich, representing the State Board, and Miss Sue Marsh, representing the Baptist Home for Children, were present. Both made helpful addresses. Other visitors were Rev. John Gore of Calhoun, Rev. A. B. Hill of California, and Rev. S. H. Shepherd of Panola. All added much to the meeting.

Report on Hospitals was read by K. R. Cofer, Christian Education by R. L. Breland, Ministerial Relief by L. J. Crumby, Temperance by G. E. Denley, Jr., Children's Home by Mrs. John Martin. A resolution was offered by L. J. Crumby which expressed it as the sense of the association that an election should be called soon to vote on the repeal of the beer and wine bill. It was unanimously adopted after full and free discussion. A. B. Magee of Oakland, Route 1, was appointed as county chairman to encourage the securing of offerings to the Baptist Children's Home. He appointed an assistant in each beat to help in the matter.

Rev. S. H. Sheppard read the apportion to each church of the debt fund. This report was unani-

mously adopted. T. T. Gooch of Oakland is our county director. T. T. Gooch read the Mission report for Rev. J. M. Metts who was absent because of illness. Publications report was read by A. B. Magee, Digest of Letters by L. J. Crumby. Woman's Work report was read by Mrs. Taylor Howard, county W. M. U. leader. She discussed the report, Mrs. J. W. Brown discussed publications, and R. L. Breland Stewardship.

The meeting will be held with Pleasant Grove Church, three miles west of Coffeeville, next year. Rev. L. J. Crumby was appointed to preach the annual sermon. L. D. Clements, Coffeeville, was appointed County S. S. Convention president, T. T. Gooch, Oakland, vice-president, Mr. McAdams, secretary. The church cared for us well.

Rev. R. L. Roane, living at Water Valley, was present at the association. He is one of our aged retired preachers. He has done a splendid work in his day. May the Lord bless him.

Rev. L. J. Crumby, living at Water Valley, is pastor of O'Tuckalofa Baptist Church where the association met last week. He and his good people there made all happy by their royal entertainment. He is holding his meeting for Anchor Baptist Church this week. The writer is assisting.

Rev. Ray of Mississippi College has been supplying for Pastor Metts at the Water Valley church for some weeks. The church speaks of him in the highest terms, that he gives evidence of becoming a splendid preacher. He will be in Mississippi College this session.

Rev. J. L. Reese of Yalobusha County is pastor of Hopewell and Tindoll Baptist Churches. Both churches give evidence of an increased interest in the kingdom work. He is an experienced pastor.

Rev. J. M. Metts went to Mayo Brothers' Sanitorium for examination and possible treatment. He is afflicted with a throat trouble. Pray that this good preacher may soon be well.

Rev. John Gore of Calhoun County held a meeting last week with Pine Grove Baptist Church, Yalobusha County, as the church is now without a pastor. Last reports were that a number had united with the church.

Brother W. M. Vanderberg of Water Valley Baptist Church has shown his faith by his works. He believes in the Baptist Record, so he went out and secured subscribers for the paper. He says that you can get them if you go after them.

The Yalobusha Association voted to have a missionary inspirational meeting after Christmas. The place of meeting will be announced later. So brother Crittenden may include Yalobusha in his itinerary when passing this way for one day.

Rev. A. B. Hill of Water Valley preached at Elam, near Coffeeville, recently. This good church is without a pastor. Brother Hill is a good preacher and a pastor of experience. Some good church or churches should secure his services.

### A GLORIOUS SUMMER

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The First Baptist Church, Columbus, has not had in a long time a more successful summer than the one now closing. This is due to the unusual activity of the church, particularly our younger members, in county-wide evangelism.

This campaign of evangelism began with a young people's revival in our own church, led by a group of students, Hugh Brim, Slim Love, Rush McDonald, Paul Stephens, Rowena Gunter and Ruby Peebles. This fine sextette of young Christians supplied for our young people a most wholesome spiritual contact and greatly helped to prepare them for our county-wide campaign of soul-winning.

Our church rented a large tent, 40x70, for use in the meetings. The tent was fitted out with comfortable seats, a commodious platform for preacher, choir and organ, and gas lanterns for lighting.

The tent was pitched in strategic communities where the people are without church privileges. In these communities, for many months previous to the meetings, our church had conducted mission Sunday schools. Thus a splendid preparation had been made for the soul-winning campaign to follow.

The five meetings resulted in 108 additions to the church, 75 of these upon profession of faith and baptism and 33 by letter. A great revival has been experienced, touching large sections of the county. Our own church has been greatly blessed, especially our young people who had the leadership of the meetings.

Our two young ministers, brethren Niles Puckett and Eugene Burnette, did the preaching, except in one meeting in which the pastor preached. A faithful group of about twenty-five young people in our church with several older ones gave these young preachers splendid support in many ways—conducting religious censuses, cottage prayer meetings and children's services, directing the singing, rendering special music, as organist, and doing personal work with individuals.

It was an unspeakable joy to the pastor to be associated with these young people in their marvelous work for the Master, placing himself in the ranks under their leadership and giving counsel and service only when called upon and needed.

Superintendent W. N. Puckett, of our own Sunday school, and promoter of mission Sunday schools throughout the county, was untiring in his efforts to advance the interests of these meetings. To him, more than to any other human agent, is due the success of this work.

Brother T. A. Johnson, president of our Baptist Brotherhood, with several loyal brotherhood members, also did valuable service.

**GRAY'S OINTMENT**  
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The closing service of the meeting was held last Sunday afternoon at Buttahatchie River in the presence of hundreds of people. It was an impressive scene—that last service. The long line of new born babes in Christ, men, women and children—forty-six in all—following the pastor into the river, hand in hand, and there, one by one, following the Lord in beautiful baptism, was a picture we shall not soon forget. And then, under the light of a glorious sunset, these new baptized believers marched slowly back to the bank while the congregation sang "Where He Leads Me I Will Follow." A glorious climax for a glorious summer's work.

J. D. Franks.

BR

### PHARSALIA BAPTIST CHURCH, PANOLA COUNTY

The Second Sunday in August and the week following Rev. J. Edwin Hewlett conducted a revival meeting at Pharsalia School House, on Yocona River on the Pope and Crowder public road. His brother, Ralph Hewlett of Burgess, Miss., was in charge of the music. In the beginning of the meeting a wing of the Pope church was constituted. There were thirteen for baptism.

On the first Sunday in September at 3 P. M. the Pharsalia Baptist Church was constituted with thirty-three members. J. R. G. Hewlett was the moderator and J. Edwin Hewlett secretary of the meeting for organization. The Philadelphia confession of faith was adopted; a clerk elected, also a treasurer, finance committee, building committee and messengers to the Panola County Association, to convene with the Liberty Hill Church, 10 miles east of Pope. J. R. G. Hewlett, who has been preaching at this school house a few months on the first Sunday at 3 P. M., was elected as pastor.

J. R. G. Hewlett.

BR

"What is conscience?" the Sunday school teacher asked. There was dead silence. "What is it tells us when we do wrong?" the teacher went on.

"I know," piped up the littlest girl in the class: "It's grandma."

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## Tri-State Coaches

Jackson, Miss.

## Sunday School Lesson

Prepared by L. D. Posey

For Sept. 15, 1935

Subject: Timothy, A Christian Worker In Training.

Golden Text: Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth. 2 Tim. 2:15.

Scripture: 2 Tim. 1:1-14. Both Paul's letters to Timothy should be studied in connection with this lesson.

Time: Paul's second letter to Timothy, the one from which this lesson is mainly drawn, was written about A. D. 66.

Place: It is generally believed that Timothy was pastor of the Church in Ephesus at the time Paul wrote him the last time.

### Introduction

Teachers of the lower grades in Sunday schools may get the interest of their pupils by getting them to express themselves as to what they expect to make of themselves for their life work. After briefly discussing the preparation for a life work mentioned by one or two, turn to Timothy and discuss his life and work.

A study of Timothy, furnishes the best possible background for Christian education in the fullest sense of the term. Adults can spend the time profitably in a frank and free discussion of that most important subject, every phase of which may be legitimately drawn from this lesson.

### The Lesson Studied

In this lesson, there are things we wish might have been stated plainly, but were not; however, they are so stated, that almost certain inferences may be drawn, that make matters clear. But in teaching, the difference between inference and plainly stated fact, should be made clear, lest we be misunderstood.

So far as I can find, it is nowhere plainly stated as to the birth place of Timothy, nor of Paul's first contact with him. But inference shown quite plainly that he was born in either Derbe or Lystra, and that it was during Paul's first missionary journey that Paul first met him. Neither are we told whether or not Timothy's father was living. But it is reasonable to suppose that he was not, and that Timothy's mother was a widow who never married a second time. It is clear that Timothy was one time Paul's fellow-prisoner, but when, and the circumstances under which he was incarcerated, we are not told. Many believe that he was the "Angel"-servant-pastor, in Ephesus, at the time Jesus addressed his letter to that church through the apostle John on the Isle of Patmos. But we do not know positively that that is true. Finally, we do not know with absolute certainty how nor when Timothy died.

Now going back to the main thought of this lesson, that of a

Christian worker in training, we find a wonderful field for study. As in all cases of similar nature, we must begin with ancestors. In this case, we are pointed directly to the maternal grandmother, with the next, and natural step, Timothy's own mother. Let me say here in no uncertain words, that while there is no salvation except by grace through faith in Jesus Christ, that it is certainly true, that if the human race would do it, the trend toward better conditions morally, might be produced in human posterity, instead of the present trend toward human degradation. The history of the posterity of Jonathan Edwards and that of one man named, Jukes, clearly demonstrate the correctness of my statement. Lack of space forbids its introduction here, but all well informed people know about it. Furthermore, the fact that the largest number of noted men and women have come directly from the families of preachers, clearly confirms my affirmation. That being true, what tremendous responsibility rests upon parents!!! What will the next generation be with whiskey drinking, gambling and smoking mothers? May God grant the return of Jesus to cut short the work of destruction ere the progeny of these godless women comes into the limelight. If world conditions as they now are, and growing worse all the time, will not turn people from the false theory of post-millen-nialism, then nothing short of the rapture will affect them, and it will be too late for them then.

With a godly grandmother and mother, it was easy for Timothy to be reached by the truth of God's word. He knew by their teaching to expect the Messiah. When Paul came with the gospel, he could easily see the fulfillment of prophecy in Jesus of Nazareth; hence, his acceptance of Him as his Savior. In the gospel age, it is a reflection on the professed Christianity of parents, to let their children pass ten years of age without being saved. Timothy was probably about fourteen years old when he was saved.

When Paul reached this same territory on his second missionary journey, he found Timothy active in his Christian life bearing testimony to others of the saving power of the gospel of Jesus Christ. But probably because his father was a Greek, Timothy had not been circumcised. Paul performed it, or had it done. When Timothy was ordained or set apart to the full work of the ministry we are not told, but since from this time on to the close of Paul's life, Timothy was his almost constant companion, it is reasonable to suppose that the time of his circumcision was the time of his ordination.

The golden text of this lesson should be the motto of every child of God, "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." Next after the training of a real Christian home, in the preparation for life's work, is the influence of the right kind of companions and

associates. In that respect, Timothy had the best in the person of Paul. In Paul, Timothy had the acme of moral character, zeal for godliness, wisdom that comes from above, and a courage that never quaked before men or devils. In Paul, Timothy received that which should be given every American school boy, and surely every young Christian in training in our denominational schools and seminaries. Anything short of that, is to deprive them of their God-given rights. But with communists and evolutionists in the state schools, with a close second to both in religious schools, how can our young people get the proper training for their life work? Those in authority in the educational world, both secular and religious, owe it to the youth of our country to rid every school of every vestige of every type of modernism. To fail to do so, is to have their hands stained with the blood of the bodies and souls of the rising generation. The tragic day of Christian education was when our denominational schools joined the association of colleges, and let modernists dictate the course of study for young Christians trying to prepare for lives of usefulness. Timothy had nothing of that kind with which to contend. Before he was thirty-five years of age, he was pastor at Ephesus, at that time one of the greatest churches in the world. And at one of the most strategic places on earth, and where sin was most rampant. But he was thoroughly equipped for the work, and equal to the exigencies of the hour. The unproven and unprovable theories of atheists and evolutionists no more need teaching in our schools to enable our young Christians to meet them, than to have the students constantly apply a coat of smut and grease to teach them to keep their hands clean.

The need of the hour, in addition to what has just been said, is to "rightly divide the word of truth," that our people who, unfortunately, depend too much upon "our leaders," may know the meaning of the awful times into which we have come and govern themselves accordingly.

### GREAT REVIVAL Neshoba County, L. T. Grantham

One of the greatest meetings in this section of the county just closed. Dr. L. D. Posey of Jena, La., was with us part of the time. There were 71 conversions, 65 for baptism.

This was an old fashioned meeting, held under a tent in the center of several communities; with old fashioned singing, most of it without an instrument; old fashioned preaching, old fashioned shouting, "The old time Power." Indeed this was an unusual revival.

To quickly allay skin irritations of hurts, depend on soothing Resinol.

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### Sure End to Chills and Fever!

Here's real relief for Malaria—Grove's Tasteless Chill Tonic!

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Grove's Tasteless Chill Tonic is a real corrective of Malaria because it contains two things. First, tasteless quinine which kills the Malarial infection in the blood. Second, tonic iron which helps overcome the ravages of the chills and fever and fortifies against further attack. Play safe! Take Grove's Tasteless Chill Tonic. It now comes in two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get bottle today at any drugstore.

Several things contributed: for four years the churches cooperating have studied nothing but the word of God in all departments and services having gone almost through the whole Bible, chapter by chapter. The emphasis has been on the church preaching the gospel to lost people, getting them ready for the "New Heaven and New Earth," and the life to come rather than, "The Champion of Fair Play in This Life," and to make the "old earth" a fit place to live in. Ours has been a preaching, teaching and soul-winning program and not a social service program. Ours has been the cry for the coming of "The Prince of Peace," and not the coming of "a world peace."

We are exceedingly grateful to our loving Father above for these blessings and the vindication of His blessed word, and our prayer is for a refilling of Holy Spirit for the battle ahead, for every inch of ground in these parts is contended vigorously; wont you daily pray for us?

These words written for the precious honor and glory of Jesus our Lord and Master.

—BR—

"I was looking about in Bargen's millinery department today," began the scheming wife, "and I saw the sweetest thing—"

"Yes," interrupted her foxy husband, "that's a great idea of Bargen's to put mirrors all around where you women congregate."

—BR—

"Did Brown lose control of his car?"

"Completely; his wife uses it all the time."—Ex.

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Thursday, September 12, 1935

## THE BAPTIST RECORD

11

PROBABLY THE GREATEST REVIVAL I EVER HAD PART IN  
L. R. Scarborough

—o—

It was in a town of some five thousand people. Two schools were there, one a Baptist and one a state school. The president and teachers of both schools were in the main Christians and interested in souls. The pastor was a strong preacher, a soul-winner, now a great teacher in a theological seminary. They had a great tabernacle seating thousands. The pastor had made splendid preparation in publicity, prayer, preaching, enlistment and organization. The people were expectant. The crowds came. They were humble and prayerful and willing to do their part. The preaching was interpretative, simple, pointed. The major Bible truths were presented with a warm-hearted enthusiasm. There was much praying, great congregational singing; tears filled the eyes of the multitude. People were deeply burdened. The preacher knew that men are lost, dreadfully lost, that the gospel saves such and greatly saves. He believed that Christ is divine, the Lord of Lords, and that his presence is the one mighty essential. He knew the Holy Spirit would help. There was wonderful cooperation on the part of the church and other Christian people. The business men threw themselves into the meeting. The meeting from the first was the talk of the town. It was on everybody's lips. An awful gravity pervaded the people everywhere. All were expectant, prayerful, reverent. Lost men came, they listened, God was there.

The second Sunday things broke loose. Tides arose. There was a "movement in the mulberry trees," a deep sense of sin, a pressure of the divine urge everywhere. Repentance pervaded the streets; sinners faced Christ in the schools, in the stores, on the street cars; and the people came in streams to confess Christ and join the church. Many people seemed to be burdened for certain outstanding sinners, one a kinsman of one of the greatest preachers in Texas. He was a bad man, a bootlegger in the town and a saloon keeper in an adjoining town, a very rigid sinner. Another was a teacher in one of the schools, a woman who was a very gifted, learned woman. She was not only skeptical but atheistic, quiet, unboastful, did not parade her irreligion. She had just been brought into the schools as an emergency teacher without the school authorities knowing of her beliefs. The glorious conversion of these two—one a hard, corrupt man who had committed all the sins and crimes in the catalogue of evil, the other a woman, cultured, modest, clean, scholarly but unbelieving, ruling not only Christ but God out of the world of her thought and the world of her life—was the most thrilling and encouraging testimony of the power of Christ in my life. They were both won by the essentials of Bible evangelism, plain preaching, persistent praying, face to face personal evangelism, the tears of compassionate concern, the faith of God's people, the power of

the gospel, the intercession of the Divine Spirit, the blood of Jesus Christ. The gospel and God's people appeared at their best in the days of this revival. God was nearer; Christ was more real, his power more manifest, his gospel sweeter and more dynamic than in most meetings I have ever known.

A revival of God's people will pay in large dividends all the investments of prayer, faith, preaching, weeping and personal work. Thank God, such a revival can be had anywhere where God's people will pay the price! Start one in your own community. Make it go on Bible lines and the results will be gratifying and the joy will be boundless.

—Baptist Standard.

BR

## MISSISSIPPI COLLEGE

—o—

Dr. D. M. Nelson, president of Mississippi College, announces the appointment of Dr. Theron C. McGee of Hickory, Kentucky, to the instructional staff in the department of education beginning with the 1935-36 session, the formal beginning of which is scheduled for Wednesday morning, September 11, at 10:00, when President L. B. Tigret, head of the Gulf, Mobile and Northern Railroad, will address old and new students, faculty, and friends of the institution.

Dr. McGee will take up the work of Mr. Thomas T. Hamilton, Jr., who for the past two years has been in charge of student teaching activities, publicity, and placement work at the Baptist school. Mr. Hamilton leaves Mississippi College to become principal of the New Hanover High School in Wilmington, North Carolina, one of the largest high schools of the South.

Dr. McGee comes to Mississippi College with his bachelor of arts degree from Texas Christian University, the master of arts degree from the University of Pennsylvania, and the doctor of philosophy degree from the same institution. He has had considerable experience in respect to the type of work which he will do at Mississippi College, and comes highly recommended by those with whom he has worked. He has served Bethel College in Kentucky and Limestone College in South Carolina as head of the department of education, and comes to his new work from Shurtleff College in Illinois.

The department of education at Mississippi College is one of the most active in the state in respect to the training of prospective school administrators and classroom teachers. The success with which the department has met in the placement of its product is indicated by the fact that for the past several years, practically all graduates who have expressed a desire to teach have been placed in desirable positions.

BR

"Come on," said the first flea as he hopped from the brown bear's left foreleg, "come over and join me in a game of golf." "Golf," said the second flea, hastily taking a bite of hyena; "where in the realm of Barnum are we going to play golf?" "Why," said the first flea, "over on the lynx, of course."

"SISSY" TO SMOKE  
W. W. Hamilton, Baptist Bible Institute, New Orleans, La.

—o—

He was a young physician, and was smoking a cigarette when he was introduced. After a brief conversation I said to him, "I would like to ask you a question. Why do physicians smoke cigarettes when they know the deadly effect of nicotine poison?" He replied, "I do not say that I cannot quit, but I will say that I have tried. I began before I knew of the poison, and the habit is too much for me."

"It seems to me quite foolish to be a slave and go on with it," I said "when you know what you now know, and specially foolish for a doctor to smoke." He replied, "I think anybody is a fool for doing it."

As we talked on, I called attention to the growing number of women smokers, seemingly more now than men. In parting I said, "From this time on I am expecting to tell the men and boys that it is 'sissy' to smoke cigarettes. If they want to be girls and not boys, if they want to be women rather than men, if they want to be 'sissy' they can do so by smoking cigarettes."

—BR—  
MACON BAPTIST CHURCH  
Macon, Tenn.

—o—

On the third Sunday in August and week following, Rev. E. Maurice Hewlett was assisted in a revival meeting by J. R. G. Hewlett, with J. Edwin Hewlett in charge of the music. Macon had not had the privilege of having a Baptist church or Baptist preacher for years. On Thursday evening the Macon Baptist Church was constituted, Rev. Maurice Hewlett being assisted by J. R. G. Hewlett and J. Edwin Hewlett. There were two additions to the church by letter and nine by baptism, making eighteen members. The church adopted the Philadelphia Confession of Faith and elected Rev. E. Maurice Hewlett as its pastor.

Rev. Maurice Hewlett preached as pastor of the Disciples, or Christian Church, for four years. He had been called to a full-time church and on his way to resign his work to accept this call had an automobile wreck. While in the hospital as a result of this accident he was converted or saved. When able to get out of the hospital he united with the First Baptist Church, Jackson, Tenn., and was ordained to the Baptist ministry last fall.

## HILLMAN COLLEGE

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He said for four years he preached Christ as a cold philosophy of life with no spiritual power. He attended Union University and also Vanderbilt University. May God bless him in his work and guide him through life.

J. R. G. Hewlett.

BR

## ALAS!

—o—  
She took my hand  
In sheltered nooks;  
She took my choc'late  
And my books.

She took my flowers  
Without demur;  
She took the gloves  
I sent to her.

She took my ring,  
With tender smile;  
She took my time,  
For quite a while.

She took my kisses,  
Sweetly shy;  
She took, I must  
Confess, my eye.

She took my gifts—  
Whate'er I'd send;  
She took my rival  
In the end.

BR

It was the wedding day and the unfortunate bridegroom was making his exit with the usual accompaniment of rice and old boots. He snatched his hat from a peg, seized an umbrella from the hall stand and was going out of the door, when the bride's father called after him: "You've taken my umbrella, Henry. Brink it back at once. I've six daughters, but only one good umbrella."

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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Perhaps my apology is due Mrs. Miller of the Orphanage, and our consecrated young French preacher, brother Cormier, for I was a little late this time, for good reasons, in sending off our August money. However, they have received it by this time, and I'm sure will not think harshly of us. Besides the checks, the letters carried to them our love, and I know it brings happiness to the heart of every one who contributed to have part in these gifts to our two causes. Shall we try to get others to give, so that we shall be able to increase our gifts?

About our letters. Our Clarksdale Friend sends as "weighty" a message as usual, containing the dues of Jeannie L. Club No. 4. Mrs. Austin of Taylor also sends her dues, and a request for prayer for two sick ones, which we must not forget. And Fannie Mae writes a nice letter, and makes a sweet request which it seems almost necessary not to grant.

The last letter last week from Mrs. Gooch of Hernando, had one especially important thing in it, and that is the suggestion that we have for those who wish to take part in it, "The Phillip's Birthday Gift." You remember that a few weeks ago, Mrs. M. J. Phillips of Midway sent us on her 89th birthday her birthday offering of 89 cents. Wouldn't it be nice if a lot of us, from little Carolyn Clark all along up to Mrs. Austin and Mrs. Mayo and me, would send to the Children's Circle as many pennies as we are years old? And wouldn't you like to name it after this sweet friend of ours, "The Phillip's Birthday Offering"? She would appreciate it, I'm sure. Which word do you like better for the name, Gift or Offering? This little plan will be a great deal easier on you boys and girls than it will be on Mrs. Mayo and Mrs. Austin and me, for you can send in your eight cents, or your ten cents, or your eleven cents, when your birthday comes, but as for us—well, we were twenty-one a long time ago! But I think we'll be willing to do it, send our amount, I mean, if you will, and it only comes once a year. Let me hear from you, now, as to what you think of the idea, and those who were born in September will have the first chance. Mrs. Phillips is the first member; let us see who will be the second. And I will put in the paper the list of the names: shall I?

Time to stop.

Much love from,  
Mrs. Lipsey.

—o—

**Bible Study No. 24: Sept. 12, 1935.**  
**The Young Daniel: Dan. 1:1-20**

The people of Judah continued to sin against God in turning away from Him, and in worshipping idols, until at last, He sent Nebuchadnezzar, the great king of Babylon, to conquer them, and take them far away from their homes to be captives in a foreign land. Nebuchadnezzar also carried away with him to Babylon the beautiful golden vessels that had been used in the Lord's house, and he set up these valuable vessels in the house of his own god.

King Nebuchadnezzar knew that many of these young lads that he had brought home with him were from noble families of Judah, and of the royal kinpeople, so he told Ashpenaz, his manager, to pick out the finest of these, boys with well-made bodies, handsome, wise, with knowledge and good sense, and train them in the learning and

language of the Chaldeans. These were to be personal attendants of the king. The king arranged for them to eat of the same fine food that he did, and to drink of his wine, and that at the end of three years they should be brought into the palace. Daniel and three of his young friends, called in Babylon, Shadrach, Meshach and Abednego, were among these boys. Daniel had a high purpose in his heart: he did not want to soil his stomach with the highly flavored foods, or drink the wine which the king enjoyed, so he asked their manager to excuse him from using them. God had put into Ashpenaz's heart kindness and pity for his young Jewish friend, but he told him that he was afraid to consent to what he asked, lest it might displease the king, who would not like to see them looking pale and thin, while the other boys were round and fat. And the king's displeasure might cost the manager his own life, he said. Then Daniel spoke to the steward whom Ashpenaz had set over him and the other three boys, Melzer, his name was, and asked him to try them for ten days, giving them vegetables and water, and see how they would be, and Melzer said that would be all right. At the end of the ten days, the four young folks who had been living on vegetables looked rounder and fresher than those who had been living on the king's food. So Melzer let them go on with the plain and nourishing diet that agreed so well with them. God further blessed them in their studies, so that they had knowledge and skill in learning, and wisdom, and Daniel had special understanding in telling the meaning of dreams and visions, which were so common in those days.

When the time set by the king had passed, three years, all the foreign young men were brought into the king's presence, and when he talked with them, none of the others were as well trained as the four we have been thinking of. So Daniel, Shadrach, Meshach and Abednego became the personal attendants and friends of the king. In all matters of learning and information about which he questioned them, they were ten times better than all the wise men of his kingdom.

—o—

- Mrs. Mayo's Puzzle No. 30**
1. Who was Jacob's father-in-law?
  2. What king had an iron bedstead?
  3. What was Abraham's native land?
  4. Who was the greatest major prophet?
  5. Who set the fields of barley on fire with foxes?
  6. On what river was the Garden of Eden?

**Answers to Mrs. Mayo's Puzzle No. 29**

1. Legion, Luke 8:30.
2. Unjust, Luke 16:1-8.
3. Kinfolks, Luke 2:44.
4. Elizabeth, Luke 1:5.

**LUKE.**

Fannie Mae Henley

—o—

**Clarksdale, Miss., Sept. 3, 1935.**  
Orphanage \$2.00  
Mr. Cormier \$1.00  
J. L. Club No. 4,  
Friend

Is it a definition of the word "friend" to say that she is one who sends \$3.00 every month for people who need it much? Anyhow, you are our friend, and we thank you.

Olive Branch, Miss.,  
Sept. 3, 1935.

Dear Mrs. Lipsey:

We have been reading some old Records of twelve years ago when there was no Children's Circle. In some of them Dr. Lipsey told about his trip to the Baptist World Alliance in Stockholm, Sweden; and in a May number of 1923 was the marriage of Julia Frances Steele's mother and father. It told how you were dressed in a becoming gown of purple canton crepe embroidered in purple and silver with gray accessories. When I finished reading it I felt almost like I had seen you. I wonder why we couldn't have a picture of you on our page. It would make us all glad and we would gladly pay for having it there.

With love,  
Fannie Mae Henley.

Now, that is a mighty sweet thing for you to think of, Fannie Mae. But had you thought of how expensive those pictures are? We could not get a picture for less than \$3.75 or \$4.00, perhaps more. And think how much that would do for brother Cormier and the orphans! And besides that, it would not be especially ornamental, in my opinion.

—o—

Taylor, Miss.,  
August 29, 1935.

Dear Mrs. Lipsey:

Am sending \$1.00 (one dollar) for Jeannie Lipsey Club No 9, dues for August, if not too late, if so, send for September. Wishing you great success in your Christian work. So much hindrance in God's work. Oh, such evil abroad in our land. When will the day come for better times? God speed the time. Pray for us and our afflicted pastor and our good deacon that has been sick so long.

Mrs. M. G. Austin.

Thank you, Mrs. Austin, and the dues came just at the right time to go for August. I wish you could see my six lantanas in full bloom, and I wish you had one of them.

—o—

Grenada, Miss.,  
Sept. 5, 1935.

Dear Mrs. Lipsey:

I guess you think I have forgotten my dues but have been having such a good time this summer I just did not stop long enough to write you. Our school will start this coming Monday and I will be glad. I am sending you check for \$2.00, dues for August, and September, Club No. 14.

Love,

Mary Nell Rayburn.

I'm so glad you had such a happy summer, Mary Nell. Now for fun and work at school. The 2 months' dues come in now all right. Thank you.

—o—

**FIRST BAPTIST CHURCH,  
TUPELO, MISSISSIPPI**

—o—

Sunday, September 1st, was indeed, a high and holy day with this church. At the request of the church, H. R. Holcomb, Jr., preached at the 11:00 o'clock hour. H. R. Jr., is the youngest son of Rev. and Mrs. H. R. Holcomb. While he is only eighteen years of age, he spoke like a veteran of the cross as the Holy Spirit led him and moved mightily upon the congregation. The large auditorium of the church was filled. H. R.'s heart was made glad by the attendance, and especially by the attendance of a great

**666**

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TONIC and LAXATIVE

number of his schoolmates. The First Church has been signally blessed in that God has called a number of its young men to preach during the present pastorate: Leo Green, John Allen Moore, Will Hoyle Blackwell, Spurgeon Kelly, Ewell Payne, H. R. Holcomb, Jr. Just prior to the coming of our present pastor, Merrill Moore and Almust Polsgrove went out from us as ministers.

During the depression the church has not given as much money for missions as in former days, but it has given its boys, and who can write their value in figures. The church is happy serving the Lord.

—BR—

### HOW MUCH OF A BAPTIST

President W. W. Hamilton,  
Baptist Bible Institute,  
New Orleans, La.

—o—

In a hotel on the Gulf Coast we were introduced to a visitor from a great Southern city where there are many Baptists and where Baptist churches command the attention and the respect of all who know denominational affairs.

In answer to acquaintance questions we learned that she was happy to claim one of our greatly beloved ministers as her pastor, and she asked if we had the honor and privilege of knowing him. "Yes, indeed. He is a great friend of the Baptist Bible Institute."

Learning that we were from New Orleans she told of her visit to our city, to its Catholic points of interest and its French section and its residence section. "Did you see the Baptist Bible Institute, the Baptist Hospital, the Baptist churches, the Baptist missions?" "No," was her embarrassing answer to every question. How much of a Baptist was she? Certainly, if you are a Baptist and are in New Orleans, you have not seen "America's Most Interesting City" unless you have visited the Baptist institutions and churches and missions.

—BR—

### S. S. ATTENDANCE SEPT. 8, 1934

Jackson, First Church	838
Jackson, Calvary Church	853
Jackson, Grif. Mem. Church	551
Jackson, Davis Mem. Church	373
Jackson, Parkway Church	210
Jackson, Northside Church	95
Meridian, First Church	650
Columbus, First Church	527
Brookhaven, First Church	492
Laurel, First Church	445
Laurel, West Laurel Church	402
Laurel, 2nd Avenue Church	249
Laurel, Wausau Church	81
Pine Grove Church (Jones Co.)	91
Mt. Oral Church (Jones Co.)	69
West Point, First Church	295
Magee Baptist Church	221
Quitman, First Church	212
Quitman, First Church (9-1-36)	215

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

Oxford, Miss.

Jackson, Miss.

## Picayune Elects Educational Director

Picayune, where brother R. K. Corder is the beloved pastor, has recently taken the forward step of electing a full time educational secretary. Miss Louise Leavell of Oxford, Miss., has been secured for this position and the church is to be congratulated both on having taken this progressive step and also on the selection of the one who is to fill the place. Miss Leavell is a graduate of Blue Mountain College of the 1935 class, has always been interested in the work of the Lord, was one of the outstanding religious leaders all through her college life, is thoroughly consecrated and capable. The young people of Picayune will find in her a good friend and safe leader. She begins her work officially October first, however will be on the field the week before helping in their Baptist Training Union Training school.

—o—

## Bruce B.T.U. Grows in Number and Spirit

Under the efficient leadership of Miss Lois Tyler, their director, the Bruce B. T. U. is growing in a splendid way. The spirit of real B. Y. P. U. is more manifest and the enrollment grows. Through some weeks the different unions had charge of the mid-week prayer meetings, the Juniors one week, the Intermediates another and the Seniors another. The young people enjoy doing this service and it also gives the church an opportunity to see something of the training they are giving these members through the B. Y. P. U.

—o—

## October and November Will Be Conference Time

The two state B. T. U. workers are giving the most of October and November to the Associational B. T. U. Executive Committees. We expect to meet with every associational executive committee sometime during this time and hope to have in these meetings every associational B. T. U. officer, all pastors, church directors, Senior and Adult presidents and Junior and Intermediate leaders. The program will consume about an hour and a half and will consist of a short devotional, a look at the task, a look at the past and a look at the future. We hope every one will listen for the announcement as to time and place of your meeting and let the above named officers be present if possible.

—o—

## COMMITTEE CORNER

—o—

We are beginning this weekly column for leaders and committee men, to contain simple suggestions about the work of the committees from week to week, a work which should be of major importance in

our organizations. It is the hope of the writer that this column will be helpful, and that it may be a "swap" corner. Send plans and ideas that you are using to L. C. Wilds, Oxford, so that they may be shared with others.

For Sunday, September 15

**Program Committee** — Leaders, Presidents, have you seen the group captain in charge to be sure that the parts have been given out? Group captains, don't forget to remind your members on program again Sunday, to see that they understand their parts and are planning to be at B. Y. P. U.

**Intermediates** — After the regular program, call on a member from each of the other groups to give an original talk on "The Joy of Giving Jesus' Way" or "Why Jesus' Way of Giving is Better than the Way of Hypocrites."

**Seniors** — See drill on relative passages, suggested in quarterly.

**Juniors** — After the parts have been given, have the group captain act as the nobleman, and three others as servants, acting out briefly the story of the talents.

**Membership Committee** — Have the members of this committee turn in to the leader a list of those that were absent last Sunday, with a note by each name stating whether or not that absentee was spoken to during the week, and what his excuse was for not being at B. Y. P. U.

**Instruction Committee** — The committeemen should "take turns" having charge of the drill and making "reminders," even though the leader has to make all the suggestions.

**Juniors** — Quiz questions in the leader's quarterly.

**Intermediates and Seniors** — Let the quiz leader wear a white coat and sit behind a table arranged like that in a doctor's office. "Patients" are called up, asked if they have been taking "Daily Bible Readings" as prescribed last week. If not, they are told the benefits of such a prescription; if they have "taken" it, the "doctor" asks a question on the readings. In all cases a new prescription is given the patient, which is a list of the Bible references for the next week.

**Social Committee** — Have you had your social this quarter? Only two more weeks are left.

**Missionary Committee** — When the report of the missionary committee is called for, let the treasurer or a member of his committee give a testimony on "What it means to be a tither," calling for other testimonies after him. Then an opportunity should be given to all the members to join the tithers' band. (The treasurer in every union should have a list of tithers.)

## BAPTIST HOME NEWS

—o—

At a meeting of the Executive Committee of the Board of Trustees last Sunday, it was decided that a cotton campaign would be launched to pay debts due from operating expenses. At this time the Home owes about \$3,500. Supt. O. C. Miller was instructed to launch the campaign.

—o—

The committee also decided, on recommendation of the superintendent, that Sunday, September 29th, should be observed as "Visit Your Orphanage Day." Each church in the State, especially those within driving distance of Jackson, are urged to send a delegation consisting of a representative of the B. Y. P. U., the W. M. U., the Sunday school, and other parts of the church, to visit the orphanage, and see the work being done here. A special program is being arranged for the occasion.

—o—

Last week Miss Sue Marsh of Home attended associations in the following counties: Grenada, Yalobusha, and Marshall, and Supt. O. C. Miller attended associations in the following counties: Lafayette, Monroe, Chickasaw, and Lee, and also spoke at prayer services at the Amory church.

—o—

Soon the children will be entering school. Those attending school in the city will have to have shoes. Ladies of the different societies are requested and urged to send large size shoes, preferably oxfords for the girls. Several societies have already responded. Also, all of our boys, from 8 to 14 years of age, will have to have school shirts. We need 144 such shirts, for each boy to have two.

—o—

We had a letter this week asking us to admit a family of children, under the following circumstances: The father and mother are dead. The children are living with the grandmother. The grandmother is a relief client, living in the home of her daughter, who also has a family and on relief. But we haven't room and money to take the children.

—O. C. M.

—BR—

## SPRING HILL, TALLAHATCHIE

—o—

The Spring Hill church, Tallahatchie County, on last first Sunday morning paid the last of its \$300.00 storm repair bill and received two grown men as candidates for baptism. That evening a Senior B. Y. P. U. was organized closing a week's series of conferences conducted by Mr. Auber J. Wilds.

Last March, a storm damaged several homes and buildings in the community. Before-hand, several said that we could not paint the church building. On the fifth Sun-

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day of June, we had a Home Coming Day. The church being the oldest in the county, organized in 1845, we had several hundred visitors. These visitors contributed \$150.00 toward the building fund, which the church thanked God for. Several thousand feet of lumber, nearly all labor, and the balance of the repair fund was contributed by the community. The church is painted inside and out.

Harry A. Borah, Pastor.

—BR—

## CENTER TERRACE BAPTIST CHURCH, CANTON

—o—

We closed Sunday night, Sept. 8th, a very fine meeting. The meeting ran for two weeks. The pastor preaching two Sundays, Dr. W. E. Farr doing the rest of the preaching. His preaching was with power, being accompanied by the Holy Spirit. This is the third time it has been my pleasure to have him with me in meetings. He grows better all the time. His son James led the singing for us. He is a very fine young man, and good leader.

Our congregations grew till the house would not hold them. The last Sunday night we had at least 500 in the house and outside. The interest was good from the beginning. We received 19 on profession of faith and 17 by letter and statement. A crowning event was the licensing of a preacher, brother J. Harris Brister. This Monday morning he goes to Mississippi College. We also received \$75.00 in donations for the completion of the ceiling of our building.

The Lord has greatly blessed us, whereof we are glad. We had received in regular services during the year 33 members, and in the meeting 36, making for the year 69.

M. J. Derrick, Pastor.

—BR—

B.T.U. ATTENDANCE SEPT. 8th	155
Jackson, First Church	155
Jackson, Calvary Church	134
Jackson, Grif. Mem. Church	216
Jackson, Parkway Church	61
Jackson, Northside Church	43
Columbus, First Church	119
Brookhaven, First Church	183
West Point, First Church	123
Quitman, First Church	115
Quitman, First Church	131

(9-1-35) .. . . . .

—BR—

Stranger—Had plenty of rain hereabouts, haven't you?

Farmer—Yep. It's hurt my crops too.

Stranger—Will you lose much money this season?

Farmer—No, I'll about break even by haulin' autos out o' the mud.—Ex.

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**EXTRACTS FROM SENATOR MORRIS SHEPPARD'S SPEECH**

—o—

United States Senator Morris Sheppard released a speech to the citizens of Texas which was printed in last Monday's papers. It is a powerful, unanswerable plea for Texans to vote against repeal. It is too long to publish in the Baptist Record, but here are some extracts from it:

"The failure of practically every assurance of improved liquor conditions which the wets said would come with the repeal of the Eighteenth Amendment ought to serve as a warning to the people of Texas to retain state constitutional prohibition, and to continue the fight against liquor with every weapon at their command.

"We may reasonably expect from repeal of state constitutional prohibition in Texas what by far the greater part of the nation is already realizing from total repeal, state and national.

"This repeal of local and national prohibition in the larger part of the nation outside Texas has not been followed by anything like effective regulation or control. It has not decreased the consumption of alcoholic beverages. It has not promoted temperance. It has not reduced crime. It has not eliminated the bootlegger, the gangster, the kidnapper or the illicit distiller. It has not produced as much as half the revenue expected, while the diversion of earnings to the purchase of intoxicating beverages on an accumulating scale constitutes a frightful economic and moral disaster. It has been marked by an increasing number of arrests for intoxication, for driving while drunk and for the offenses growing out of the use of liquor, by the return of the saloon or its equivalent with women and girls conspicuous among patrons, servers, bartenders. Does Texas want a condition of this sort? . . .

**Crime Not Decreased**

"How often were we told that the repeal of national prohibition was necessary in order to reduce crime? . . . We find, however, from official records that the volume of crime in the nation has not been decreased by repeal of national prohibition and that the number of prisoners in our penal institutions is greater than at any prior time.

"In further reference to increase of crime in general under national repeal, let it be said that an Associated Press item from Washington May 1, 1935, stated that new Federal laws which have sent government men after kidnapers, bank robbers and gunmen were said by justice department officials to have brought the Federal prison population to an all-time high, that for this reason the department needed \$4,000,000 from the new work relief fund to build seven new prisons.

"Information has been laid before the Ways and Means Committee of the national House of Representatives to the effect that about forty vessels are now hovering off the coast of the United States laden

with liquor to be smuggled into our country. So rum row has not disappeared since repeal, as the wet propagandists said it would.

"The Travelers Insurance Company issued a statement on July 1 of this year to the effect that available records for the first half of the year show an increase of almost 13 per cent in the number of drivers under the influence of liquor who were involved in automobile accidents, as well as an increase of 10 per cent in the number of pedestrians under the influence of liquor who were involved in such accidents.

"The National Safety Council announced early in the present year that the nation is standing aghast at the rapidly rising vehicle death toll due to the drunken driver. . . .

"The report of the company (American Motorists Insurance Company) goes on to say that not only has the saloon returned since repeal of the Eighteenth Amendment, but the regulation of the liquor traffic is probably the most lax the country has ever known and that in addition to the primary factor of the unnecessary loss of life and limb there has been a tremendous property loss.

"Every dollar spent for intoxicating liquor means that much diverted from the amount available to the American people for wearing apparel, food, shelter, medical treatment and other necessities.

"Take the case of milk. Scientific research has demonstrated that milk is one of the fundamental essentials of health, especially for the young. Never has there been a sufficient amount of milk consumed to meet the demands of the human system. And yet the amount consumed has substantially decreased since the repeal of the Eighteenth Amendment. Already the American people are expending more for intoxicating liquor than for this health-sustaining, life-preserving article.

"Again it is well known that liquor drives millions of our people into the very conditions that lead them to swell the Federal relief rolls—rolls already crowded to such an extent as to constitute the greatest single financial burden the nation has ever borne in time of peace. Directly and indirectly liquor may well be said to be one of the principal causes of the expenditure by the Federal Government of billions for relief while that same government secures less than 300 millions in revenue from liquor, a poor proportion from a cold-blooded business standpoint, not to speak of the infinite human waste and misery involved."

—BR—

**SOTERIA**

By the Rev. Henry T. Scholl

—o—

On 4-7-32, I completed my one hundred and fifth full course reading of the Greek New Testament. Thereafter I spent, according to my reckoning, one hundred and forty hours annotating, from the Greek, my small pica New Testament. This I have meanwhile coursing through repeatedly; and have frequently found my notes as above palpable helpfulness. I

call your attention herewith to what the caption word has of special interest.

This word transliterates, somewhat unsatisfactorily, the Greek noun for "SALVATION." According to Rom. 1:16, salvation is for believers only. We read: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." He that believeth not is already condemned because of his unbelief, the wrath of God abideth upon him, and for him to please God is a certified impossibility. Jno. 3:18, 38; Heb. 11:6.

In the case of all of us who have reached years of accountability, salvation is for believers only, and faith that avails for salvation "Worketh by love," Gal. 5:6. What then is salvation? Here our caption comes in helpfully. The Greek for Saviour is SOFER. Bring I. A. into vital and permanent union therewith and you have SOTERIA, which is the Greek for SALVATION. The witness of the word, accordingly is this. For you and for me the one worth while hope of salvation is in personal and permanent union with Jesus Christ.

The witness of the word merits our acceptance, because it is buttressed repeatedly by the direct statements of Scripture. Turn to John 15:6, R. V. and we discover that apart from Christ we are spiritually impotent. According to verse seven of this same chapter we are taught that only as we abide in Christ, and His words abide in us does prayer possess any potency. According to Cols. 1:27, our only worth while hope of glory is the indwelling Christ. In I John 5:11-12 we read: "This is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life, and he that hath not the Son hath not the life."

The Greek word in the caption for "SALVATION," witnesses to the fact that for you and for me the blessed assurance that Jesus has saved us is coupled with the fact that we have been baptized in

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to His name, and continue to live, move and have our being IN HIM.

Notice the spiritual assets of those of us who are lovingly and loyally living in Him. We have life in Him. John 1:4; I John 5:11; John 3:15; and John 10:10. In Him we have been chosen before the foundation of the world, chosen to a blameless life of holiness. Eph. 1:4. In Him we are accepted, and have been redeemed by His blood. Eph. 1:6-7; Titus 2:11-14. In Him we have been sealed with the Holy Spirit of promise. Eph. 1:13. In Him we are given to sit in heavenly places. Eph. 2:6-7. In Him we have been created unto good works. Eph. 2:10. In Him we have been made nigh by the blood. Eph. 2:13. In Him we are builded together for a habitation of God through the Spirit. Eph. 2:18-22. In Him we have boldness and access with confidence. Eph. 3:12. In Him we are complete. Cols. 2:10. In Him we are made wisdom, and righteousness, and sanctification and redemption. I Cor. 1:30. In Him we are made the righteousness of God. 2 Cor. 5:21; Philps. 3:8-9. In Him we have become a new creation, and for us there is no condemnation. 2 Cor. 5:17; Rom. 8:1. While abiding in Him naught can separate us from the love of God. Rom. 8:35-39. In dynamic union with Him all in the line of dutiful service and suffering becomes possible and actual. Philps. 4:13. Gk.

"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

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Thursday

FRUITS

FEST

While Christians had warning station dangerous outstations, were built the older recently day was. We rod "America call and never

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**FRUITS OF THE GOSPEL MANIFEST IN A CHINESE CHRISTIAN'S LIFE**  
Chas. A. Leonard

While riding with a Chinese Christian brother yesterday who had waited two days at a railway station to accompany me over some dangerous country to one of our outstations here in North Manchuria, where ten earnest believers were baptized, I was told of how the older brother of this man had recently become a Christian. The day was hot and the roads rough. We rode in a two-wheel vehicle (an "Amerikanka"), which the Russians call an "American cart," but I never saw such in the United States.

The younger brother is agent for a well-known American concern which does business in many foreign countries. A representative of the firm came to Lansi to examine the accounts of their agent. The older brother explained that his younger brother, head of the agency, was out of town. After waiting a while the representative returned and said: "I have found that your family are Christians. Since Christians do not lie and can be trusted, you need only to send in a report and it will be accepted."

The older brother thanked the visitor, but felt rebuked, saying to himself: Had the man known that I am not a Christian he probably would have wanted to examine our books. He trusts my brother because he is a Christian, but would he have trusted me?

This incident impressed the older brother and caused him to think. Instead of abusing his brother as formerly, because a Christian; he also has now turned to the Lord and has been baptized. His parents have likewise accepted the Lord. By the end of the year the family will all have become baptized believers.

BR

**CALVARY CHURCH, TUPELO**

—o—

For the last three years it has been my happy privilege to be the pastor of the Sardis Baptist Church. Seldom does a pastor find a group of people so loyal and as thoughtful of the pastor and family as were these fine people. They follow the leadership of God's undershepherd willingly, and are a people who love the Lord, proving it by their willingness to work in His vineyard. The outstanding Christian men of the community make up the board of deacons, and it has been a source of delight and inspiration to work with these men. Happy is the man who is called of God to labor with them. A handsome clock was presented to the pastor's family at the close of the last service with these lovable people. A beautiful presentation speech was made by Mr. C. B. Young. There were more than sixty tithers in the church, and the liberality of these Christians was demonstrated on more than one occasion. It is with genuine reluctance that we leave this field, but we are dedicated to the leading of the Lord.

The cordiality of the people of Calvary Baptist Church in Tupelo

is of the first magnitude. The house was ready for us to move into, and the pantry was well stocked. So many expressions of love and confidence in the leading of the Lord in the affairs of this church have meant much to us. God honored us in the services of the first Sunday with nine additions. The field was ready, the spiritual tide of the church was at flood stage, for Dr. D. I. Purser, of Charleston, South Carolina, had just closed a meeting the Sunday before that resulted in 35 additions. This meeting was well attended by the people of all denominations, and shall continue to be a blessing to the entire community.

On Wednesday afternoon of the week the W. M. S. gave a reception honoring Mr. and Mrs. James H. Ware, missionaries on furlough from China, the pastor and his family. The reception was given in the beautiful home of Mr. Leake, who is chairman of the board of deacons of Calvary church. People from the surrounding towns as well as the local people were present. Among this number was the Rev. R. A. Cooper, father of the pastor, Dr. L. T. Lowrey, and Dr. and Mrs. J. S. Riser, Jr., of Blue Mountain.

As we enter this field of work with its vast opportunities, we do so with deep humility, realizing that it is "Not by might nor by power, but by my Spirit," saith the Lord. We earnestly crave the prayers of the brotherhood.

Yours in Christ,  
S. B. Cooper.  
—BR—

**THE LIGHT IS SHUT OUT**

—o—

The Apostle Paul wrote: II Cor. 4:3-4, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

It is alarming, and it makes my heart sad to see the most of the people — even in the churches — blinded by "the god of this world." The hardest thing in the world to realize—even when we know it is true—is that the majority of our religious people are ignorant of the righteousness of God; not knowing that "Christ is the end of the law for righteousness to every one that believeth."

There are many doctrines, creeds and cults which turn the people out of the way; but they are all agreed on one essential point, and that is, that there is something to DO that their righteousness may be acceptable unto God.

If you doubt this, ask the people with whom you come in contact daily, to give a reason for the hope that is in them, and you will find that an overwhelming majority of them will tell you: "I am doing the best I can," or words similar to that. The god of this world hath blinded their minds and deceived them into believing that God requires something at their hands that they must DO, in order to be saved. They vary widely as to what God requires, but they all head up under Satan's choice doctrine of

deception, that God requires of them to DO SOMETHING, either to become saved, or to keep saved.

And just as long as that stumbling block remains unremoved, and just as long as the devil's hoodwink is over their eyes, they cannot see the glorious gospel of Christ through which men are saved instantaneously, and kept saved ever afterward, which believe on the Lord Jesus Christ without doing one single, solitary thing either to be saved or to be kept saved, for "Christ is the end of the law for righteousness to every one that believeth." It is written, Eph. 2:5: "(by grace ye are saved)." And grace means the unmerited favor of God. It is also written, Gal. 3:26, "For ye are all the children of God by faith in Christ Jesus." Not faith plus. It is written also, Rom. 4:5, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Remember the Lord said while He was hanging on the cross: "It is finished," and now He offers salvation full and free to every one that believeth on Him as a gift.

Now, here is a clever scheme of Satan. He will say: "That kind of doctrine is dangerous, it will license men to sin." But that is not true. "What shall we say then? Shall we continue in sin that grace may abound? God forbid." The greatest incentive for right living is the constraining power of the love of God, shed abroad in our hearts by the Holy Spirit. And what could be more compelling and constraining than to know that God in His great mercy and by His great love for us, has saved us and made us just as safe for all eternity to come as He is Himself, so that all the powers in heaven, hell and earth cannot separate us from His great love! No one but a natural ingrate, void of even an infinitesimal part of the grace of God would want to take their fill in sin because they knew they were saved. It is nothing but a ruse of Satan to keep the minds of the people blinded concerning the grace of God, if there ever was a time in the history of the world when this glorious doctrine of grace ought to be emphasized, more than another, it is now.

Men and women, boys and girls, literally by the hundreds and thousands are blinded by the ruse of Satan, and are lured down to hell by their damnable doctrine of salvation by works. Instilling into their minds the poison virus that there is something to DO of a meritorious nature in order to be saved at last. Such a doctrine gives the lie to the doctrine of grace, and spurns God's offer of mercy to a lost and dying world.

It makes me feel like the apostle Paul when he said: "Brethren my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is

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the end of the law for righteousness to every one that believeth." Rom. 10:1-4.

J. E. Heath,

Winona, Miss.

—BR—

**TWO MEETINGS**

It was my privilege and pleasure to preach in two meetings in Mississippi this summer. One was with Rev. L. T. Grantham of Philadelphia, the other with Rev. J. M. Spikes of Slate Springs.

The people generally seemed well pleased with the work done, especially with the Bible teaching. I had to leave brother Grantham before his meeting closed. But there had been thirty-six professions of faith, and one mature young man licensed to preach, before I left to reach my next engagement.

Brother Grantham preaches more than any man I know, and is constantly on the lookout for the best way to do his work. By agreement, four of his churches cooperated in the meeting where I preached. It was considered a success in every way.

Brother Spikes is noted for his consecration of life, and loyalty to the word of God. Bethel, not so far from Slate Springs, is the church where I worked with him. They have there one of the most beautiful country churches I know, and the work appeared to be in good condition.

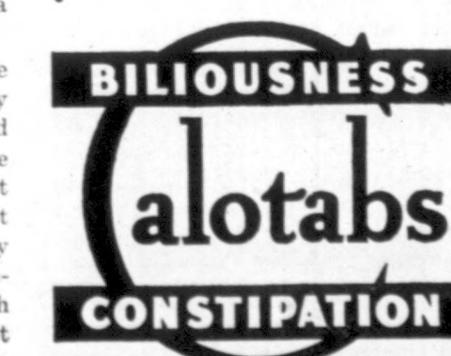
I have finished my summer's work, and now ready to consider any pastorate, or other line of work for the Lord, that may open to me. I was never in better health, nor better prepared to preach and teach the Bible than I am now. I am willing to go anywhere the way may open, if I am led to believe the Lord wants me there.

L. D. Posey

—BR—

Talkative Lady: "A big man like you might be better occupied than in cruelly catching little fish."

Angler: "Perhaps you're right. But if this fish had kept his mouth shut he wouldn't be here." —Ex.



## WEIR

—o—

Beginning on the third Sunday in July at Weir, our annual campaign for a revival of religion and a keener interest in the Lord's work in the hearts of the children of God, and that the lost might be brought to a knowledge of their lost condition, and an acceptance of Christ as their Lord and Savior, we launched out into deep water, letting down our nets for a draft, led by the Holy Spirit and directed by that masterful speaker and fisher of men, Dr. John H. Hooks, who by his usual persuasive influence, and ability to preach the unsearchable riches of the Gospel, brought the church to its knees in humility before God, arising to the responsibilities that rest upon it as a soul-winning agency for Jesus Christ, singing anew the battle cry of the redeemed, Onward Christian Soldier. The fight is on! Thirteen additions for baptism and two by letter.

Going then to Rome on the fourth Sunday for a week, with that prince of a preacher, Dr. J. H. Kyzar of Drew First Church, feeding the flock twice daily upon the word of God, some of the timeliest messages that I ever heard, attracting a widespread interest in the community around Rome, the church being revived, and awakened from a satisfied state to a sense of a real need in this hour. Two additions for baptism the outward results but God only knows how much good was done.

Then on the first Sunday in August found us at Bear Creek bombarding the hosts of hell with rapid fire shots from God's eternal truth; the storehouse filled to overflowing all of the time. Activities directed by that wonderful and masterful servant of Jesus Christ, Dr. W. L. Meadows of Quitman, Miss., First Church, who being filled with the Holy Ghost, crying out daily, that for Zion's sake he would not hold his peace, for Jerusalem's sake he would not rest until the righteousness of Jesus Christ was established in the hearts of men, and His praises sung unto the ends of the earth, what a joyful noise was made daily unto the Lord. Nineteen additions for baptism, and a general uplifting and an onwardgoing influence with all who heard him, a real spiritual revival.

Then the day of days, a centennial celebration at Bethlehem, the story of ONE HUNDRED YEARS OF SERVICE in the vineyard of the Lord, the history of the church, its activities and those who laid the foundation of this milestone on the pathway to heaven, then the sweet tones of His voice being reechoed to the world from the throat and heart of a Bell whose heart beats to the tune of heaven's chimes, and whose clear-cut and clarion call to the faithful to be faithful unto the end and there awaited a crown of righteousness for them. Rev. W. A. Bell, pastor of the First Baptist Church of Ruleville, in his usual masterful and persuasive manner, delivered the centennial sermon, a master-

piece, that thrilled all who heard him. Then boy, what a dinner, enjoyed by all and when I say all I mean from all parts of the state. After dinner, what then? Dr. J. E. Byrd with his usual carefully selected message, calling attention to the supreme needs of this hour, a surrendered life to the service of God, and a willingness to be THE sacrifice that others might have a chance to know the truth as it is in Christ Jesus. Following Dr. Byrd we were privileged to have with us also Dr. R. B. Gunter of Jackson who kept us in the Nth degree of our religious fervor until time to adjourn, and what a spirit of joy was ours when it came time to say good-bye, what a treat was ours to have with us at our little old country church, Bethlehem, such a force of our great leaders and all to the glory of God. Come again brethren, our doors are always open to you. This was the beginning of our annual revival, and what a start to be forced to fall back on the pastor to carry it on through the next week, but God blessed us with His presence and the church is bigger and better, possibly because of such a beginning. The meeting closed with 11 additions, nine of which were by baptism.

With the pastor doing the preaching at Fentress, our meeting was launched with all the religious fervor at our command, and the hosts of God were made to feel the need of an abiding faith and a zealousness for the lost to the extent that they as on the day of Pentecost cried out "What can we do?" We had a glorious week together and many were made happy because of the presence of the Lord. Fourteen were added to the church, 11 on profession of faith. Fentress is growing both ways.

The revival fires burned anew on the altars of our souls as we met again at New Zion, with some of God's chosen people, who for years and years have given their best to Him who gave his all for them, days and days of rejoicing, as we lifted our eyes to the hills from whence cometh our strength and then turning our attention to the fields which are white unto harvest, we asked for an outpouring of the Holy Spirit, that we might be fitted for the task of evangelism, all hearts were made glad because we could go to the house of the Lord. What a week, what weeks and weeks of joyful noises to OUR Lord.

J. S. Deal,  
Pastor of them all.  
—BR—

THE HOTENTOT AND THE HYPOCRITE  
By C. H. Spurgeon  
—o—

It is to me one of the evidences of the truth and divine nature of the work of grace in the heart, that if you take a Hottentot in his kraal, and he is converted, and you take a university man, who has won all the degrees of learning, and he is converted, yet you would not know Sambo from the doctor when they begin to talk about the things of God. The Hottentot's English may be broken, but

his theology is sound. The uneducated man's words may limp, but his heart will leap. Ruin, redemption, and regeneration are the chief subjects in every case.

Yet I have noticed in reference to conversations one noteworthy fact. I would not wish to assert as a general rule that which happens to be the result of my personal observation; but be the rule what it may, all the world over, this one thing is a statement of my own experience—I have constantly seen almost all sorts of people converted—great blasphemers, pleasure-seekers, thieves, drunkards, unchaste persons, and hardened reprobates, but rarely have I seen a man converted who has been a thorough-paced liar. I might have been still more correct if I had said never to my knowledge have I seen a wily, crafty man of cunning become a disciple of Jesus. The heart which is crammed with craft and treachery seems as if it had passed out of the reach of grace. You remember that the ground which brought forth fruit when the sower went forth to sow is called "honest and good ground." There was nothing good in it spiritually, but it was honest, true, sincere, and so far "good." Give me plain-spokenness and I have hope of a man. If a fellow can look you straight in the face you can deal with him. An open-hearted sailor, honest as the noonday sun, puts on no imitation of religion, but is evidently a bad fellow, a very bad fellow, and yet, when the grace of God enables him to listen to the gospel, how he sucks it in, and with what heartiness he responds to it. How very different it is with that clever gentleman who always attends a place of worship, and knows how to raise quibbles, and to answer texts of Scripture, and to blunt the edge of any truth that touches his conscience! You know him, do you not? He is a great

sorrow to me. What a mischief-maker he is in all sorts of circles, and what a fetcher and carrier of religious gossip! He slips in and out of gospel services like a dog in a fair, and nothing ever comes of his running about. He is not good enough to be good to himself. How can you get at him? He knows all you can tell him, and yet knows nothing in truth. He is harder to handle than an ell, for he is all twists and turns. The man is shut up in armor, he is cased all over with his lying self-deceitfulness, and the arrows of truth are blunted when they touch his harness. May none of you ever grow into the like of him.

—BR—  
REVIVAL MEETINGS  
—o—

The pastor, J. R. G. Hewlett, assisted by Rev. J. Edwin Hewlett, held the following meetings:

- Friendship No. 1, Tallahatchie County, third Sunday in July and week following. Results, splendid congregations, church revived and six for baptism.
- Corinth church, Tallahatchie County, the fourth Sunday in July and week following. The building would not accommodate the crowds. Six additions by letter and one for baptism.
- Mt. Pisgah and Enid, joint meeting. Large congregations, much interest with 8 for baptism.
- Fourth Sunday in August Paul church, Tallahatchie County. One of the best meetings in years for this church. Five for baptism and one by letter.

J. R. G. Hewlett, Pastor.

—BR—  
Housewife—Yes, I'll give you a meal if you saw and split that pile of wood, carry out the ashes, mend that hole in the fence and sweep the walk.

Tramp (walking away)—I guess you made a mistake, lady. I'm not your husband.

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